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DECEMBER 1955



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## HOW TO MAKE ANGEL THUMBPRINT COOKIES

*All measurements are level. Sift flour before measuring.*



- ½ cup soft butter
- ½ cup shortening
- ¾ cup brown sugar (packed)
- 2 egg yolks
- ½ teaspoon salt
- 1 teaspoon vanilla
- ½ teaspoon almond
- 2 cups sifted Sperry Drifted Snow Flour
- 2 egg whites, unbeaten
- 1 cup finely chopped nuts, jelly or jam



Beat butter, sugar, egg yolks, salt and flavorings together until fluffy. Add sifted flour and mix to moderately stiff dough. Using level tablespoonful dough for each cookie, roll dough between palms of hands into small balls about 1 inch diameter. Dip the balls into unbeaten egg white and roll in the chopped nuts. Place about 2 inches apart on ungreased baking sheets. Using thumb make a depression in center of each ball. Fill with jam or jelly. Bake in moderately slow oven, 325°, for 20 to 25 minutes. Cool thoroughly before storing. Makes 2½ to 3 dozen cookies.



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## EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

**J.** F. J. SCHMIDT, of Athens, in 34 years measured and described 32,856 craters on the moon, resulting in a map 75 inches in diameter, published in 1878. The whole moon, of which only 59 percent is visible, must have about 60,000 craters visible in small telescopes.

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**P**OUULTY FEED (some 29,500,000 tons yearly) accounts for 60 percent of all prepared feeds manufactured in the United States.

**S**UGAR has been combined with fat to produce a new class of detergents. These sugar-esters should have a wide range of applications.

**P**ROFESSOR Arthur D. Hasler and James A. Larsen of the University of Wisconsin have studied the fascinating problem of how salmon can detect the stream of birth and return to it to spawn from the ocean. They have found that each stream has its own characteristic odor and that salmon respond to these odors; also, that they remember odors to which they have been conditioned. An elaborate Canadian study on the Fraser River found that 11,000 of 469,326 young sockeye salmon returned to the same parent stream after migration to the ocean and back. None was found in another stream. The extremely sensitive fish sense of smell literally enables it to smell its way home.

**T**HE GLACIAL period in earth's history found most of the ice in the New World. The area of land covered in the Western Hemisphere was about twice as great and the volume of ice three to five times as great as in the Eastern Hemisphere. These great masses of ice have been estimated to be 9,000 feet average thickness in North America and 5,000 feet in northern Europe.

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## The Cover

To honor the Prophet Joseph Smith in the sesquicentennial month of his birth, we present this reproduction of a natural color photograph of Mahant Young's statue of the Prophet on Temple Square. Appropriately, the statue of the Angel Moroni, who directed Joseph to the gold plates from which he translated the Book of Mormon, adorns the temple spire in the background. Photograph by Hal Rumel studios.

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By President Joseph Fielding Smith

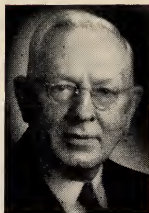
President Smith is honored throughout the Church for his unbending devotion to the revealed word of God. In the councils of his brethren, his counsel is always sought and respected. His teachings are the DOCTRINES OF SALVATION as they have been made known by revelation. He is universally esteemed as one of the chief doctrinal authorities of the Church.

This second-of-three volumes of his sermons and writings contains doctrinal and historical gems drawn from his half-century of teaching the saints and the world the doctrines of salvation. This volume contains a wealth of new and otherwise unavailable exposition of many gospel subjects. It fills a need for authoritative material on questions that are so often debated in Church groups.

Chapter headings in this book include "The Degrees of Glory," "Exaltation," "Celestial Marriage," "Elijah, His Mission and Sealing Power," "Spiritual Life and Death," "Salvation and Resurrection," and many others.

This is a book that should be in every LDS library. It sells for \$3. It is a new book off the press this fall and contains 366 pages.

If you do not want to mutilate this page, send information required on a separate sheet of paper.



Joseph Fielding Smith

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## The Challenge of the Calendar

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

WE ARE CONSCIOUS, in these times, of many "local" events, all dated for us by the calendar. By "local" events I mean the political, scientific, cultural, or whatnot developments that we have talked about during 1955. We are aware that the earth has spun 365 times on its axis since last Christmas; that it has in the same period completed its orbit around the sun. But in which direction is the sun moving? What was its position 365 days ago, and what kind of stardust has the earth swept through as a consequence since 1954? You might try this question on your special interest group as a prelude to a thoughtful inventory at year's end!

A moment's consideration convinces us that, after all, we really do not know what time it is, save as time has been conceived by man and reckoned on our planet. That today we have conceived it and do reckon it in terms of the birth of an obscure Child in the Middle East is to admit two additional considerations: First, any evaluation we make of 1955 events, may not at all represent the real significant happenings. Second, the fact that the entire world today reckons time in terms of the Christian era is itself a fact which most of us do not begin to appreciate, in terms of its scope and magnitude. With these acknowledgments as to our limitations, let us review what seemed (in mid-October) to have been the outstanding events of 1955. I will rate them as I see them, in order of importance, under a number of headings.

### Political Events

1. The Geneva Conference of July 1955, establishing a new basis for negotiation among the great powers, fixing an agreed agenda for a second conference of foreign ministers at Geneva in October 1955, and having world-wide effect on public opinion.

2. President Dwight Eisenhower's heart attack, September 24, with its repercussions on the stock market September 26, 1955, focusing attention on the world-wide significance of the American presidency and the campaign of 1956.

3. The Austrian Peace Treaty of May and the re-emergence of the West German Republic (under Adenauer) as a sovereign power, marked by Adenauer's official visits to both Washington and

Moscow. The long-range effects of German sovereignty will tend to outweigh both number one and number two above, although not immediately apparent at this time.

4. The voluntary resignation of Georgi Malenkov as Premier of the Soviet Union, and the seeming real and formal establishment of government by "committee" in the USSR as a matter of fact—at least for the time being.

5. Little-noticed, but strikingly significant, the mission of Dag Hammarskjöld, Secretary-General of the United Nations, to Peiping, capital of Red China. Indirect fruit, in part, was the later release of some US fliers.

6. Russia's diplomatic bridgehead into the Middle East and the world of Islam, constructed by the sale of aircraft and other arms to Egypt, threatening the unity of NATO and breaching the Eurasian rimland of non-communist influences so painstakingly constructed

by the United States since the Truman Doctrine of 1947 (re-constructed, actually, on the basis of American influence built during World War II).

7. Peron's fall in Argentina, Churchill's retirement in Britain, the GAW ("Guaranteed Annual Wage") negotiations in the US economy, the opening of US-Red China negotiations, and kindred events all held their place.

### Scientific Developments

Ours is the age of science as well as politics. In the field of science we can note the following:

1. The Atoms-for-Peace Conference at Geneva, following the Eisenhower-Bulganin-Eden-Faure meetings, which brought about international exchange of models, techniques, and know-how in this revolutionary field. Although the political meeting was necessarily the parent, the scientific meeting which followed may well be known, soon, as the more important.

2. The suggestion by Lewis Strauss of the US Atomic Energy Commission that "fusion power" (the peaceable, controlled aspect of the hydrogen bomb principle) may be within reach, with the use of heavy water.

3. The development by Bell Telephone scientists of a solar battery, nearly eleven percent efficient in transforming solar energy into electric current.

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THE IMPROVEMENT ERA



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DECEMBER 1955

NOTE: Elder Henry D. Moyle of the Council of the Twelve was present at the conference sessions, but on the advice of physicians, did not speak. The speakers at the priesthood session were members of the First Presidency and two stake presidents, President Thomas W. Muir of Emigration (Salt Lake City) Stake and President William J. Critchlow, Jr., of South Ogden (Utah) Stake. These addresses will be published in the *Conference Pamphlet*.

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# THE CHURCH MOVES ON

## A Day To Day Chronology Of Church Events

### September 1955

**14** THE SALT LAKE Tabernacle Choir gave a concert at Zurich, Switzerland.

**17** THE FIRST PRESIDENCY announced the appointment of Elder Berkeley L. Bunker as president of the Southern States Mission, succeeding President Peter J. Ricks. President Bunker filled a mission in the Southern States as a young elder. He has also served the Church as superintendent of Sunday Schools in the Moapa (Nevada) Stake; as bishop of the Las Vegas Ward for three years; as a member of the Washington (D. C.) Stake high council, and at the time of this appointment was a member of the Las Vegas Stake high council. Mrs. Bunker and two of their three daughters will accompany him to this new field of labor.

The Salt Lake Tabernacle Choir presented its last performance of its European tour at the Palais de Chaillot Theater, in Paris.

**18** ELDER R. SCOTT Haynes advanced from second to first counselor in the Nevada Stake presidency. He succeeds Elder Clair M. Gudmundson. Elder Rawson M. Prince sustained as second counselor.

**22** AS PRESIDENT David O. McKay arrived in Salt Lake City by airliner from his European tour, he announced, "Another temple site has been selected in Europe." He did not indicate its location.

**23** ELDER John D. Giles, business manager of THE IMPROVEMENT ERA, Boy Scout leader, and former assistant general superintendent of the YMMIA, died.

**26** THE CHURCH COLLEGE of Hawaii officially opened its doors. More than three hundred students, parents, friends, and Church members gathered at the chapel at Laie for the occasion.

**28** THE ANNUAL conference of the Relief Society of the Church began today.

**29** CONCLUDING sessions of the annual Relief Society conference were held on Temple Square.

**30** THE ONE HUNDRED TWENTY-SIXTH semi-annual general conference of the Church opened in the Salt Lake Tabernacle.

The Presiding Bishopric conducted a special meeting this evening in the Salt Lake Tabernacle, pertaining to the Aaronic Priesthood and other matters. Various mission reunions were held.

### October 1955

**1** THE SEMI-ANNUAL general conference continued with an early-morning Church welfare meeting and general sessions in the morning and afternoon.

Sixty congregations of priesthood bearers, connected by direct telephone wire to the pulpit of the Salt Lake Tabernacle, heard the priesthood meeting of this semi-annual general conference.

Many mission reunions were held this evening.

It was announced that Elder Raymond B. Holbrook had been appointed to the general board of the Deseret Sunday School.

**2** CONCLUDING sessions of the one hundred twenty-sixth semi-annual general conference were held in the Salt Lake Tabernacle.

The general conference of the Deseret Sunday School was held in the Salt Lake Tabernacle.

**6** FIVE RETURNING members of the Salt Lake Tabernacle Choir, Mrs. Elden C. Schow, Mrs. Donald A. Kirk, Mrs. B. Ray Seare, Mrs. Charles B. Smurthwaite, and Mrs. Victor J. Beck, were among the sixty-six persons killed when an airliner crashed on Medicine Bow Peak, Wyoming.

**8** It was announced that Elder and Mrs. Wilford A. Hall had succeeded Elder and Mrs. Stephen S. Owens as directors of the Church Bureau of Information at Rochester, Minnesota.

**9** ELDER LEGRAND RICHARDS of the Council of the Twelve dedicated the chapel of the Sunnyside Ward, Carbon (Utah) Stake.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Palmyra Ward, Palmyra (Utah) Stake.

At a joint meeting of members of East Riverside and Riverside (Salt Lake

City) stakes, boundaries of the two stakes were re-aligned, the two presidencies released, the name of East Riverside Stake discontinued and the new name, Rose Park, given to one of the stakes.

Released as the presidency of East Riverside Stake were President Thaddeus M. Evans and his counselors, Elders Robert L. Bridge and Howard W. Jeffs. Elder Bridge was later sustained as president of the Riverside Stake, with Elders Irvin G. Luker and Lawrence E. Huber as his counselors. Riverside Stake includes Airport, Center, Riverside, and Twenty-ninth Wards from the old Riverside Stake, and Fifteenth, Sixteenth, Twenty-eighth, and Thirty-fourth wards from the East Riverside Stake. Its membership is approximately 7200.

Released from the presidency of the Riverside Stake were President Glen S. Burt and his counselors, Elders Arza A. Hinckley and Joseph F. Steenblik.

Sustained as the presidency of the Rose Park Stake were President Joseph F. Steenblik and his counselors, Elder Kenneth E. Smith and William E. Shea. Rose Park Stake now consists of the Rose Park First, Second, Third, Fourth, and Fifth wards, with a membership of between five and six thousand.

Elders Harold B. Lee and Mark E. Petersen of the Council of the Twelve were in charge of making these changes.

**11** PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Stevensville (Montana) Branch, West Central States Mission.

**13** PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Columbia Falls (Montana) Branch, West Central States Mission.

**14** PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Cut Bank (Montana) Branch, West Central States Mission.

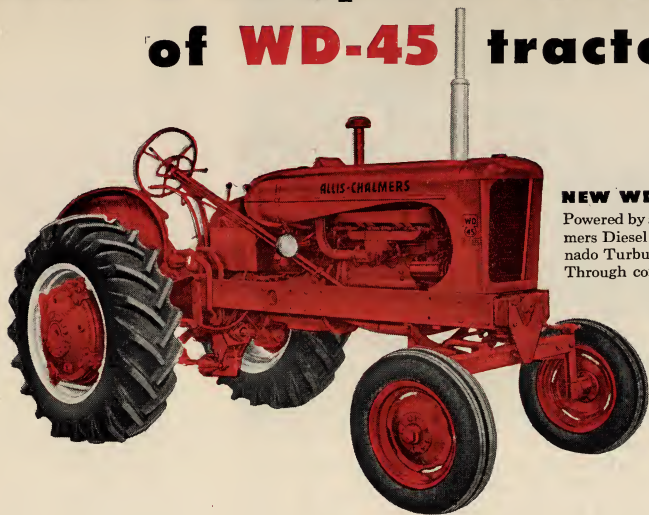
**16** ELDER LEGRAND RICHARDS of the Council of the Twelve dedicated the chapel of the Granger Third and Fifth wards, North Jordan (Utah) Stake.

President Marion D. Hanks of the First Council of the Seventy dedicated an addition to the chapel of the Great Falls (Montana) Branch, West Central States Mission.

THE IMPROVEMENT ERA



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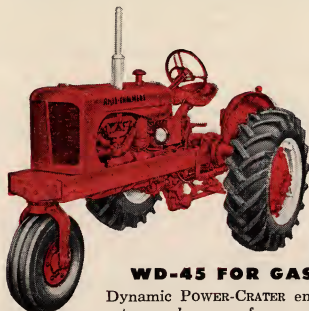
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## On the Bookrack

### DOCTRINES OF SALVATION—Volume II

Sermons and Writings of Joseph Fielding Smith

(Compiled by Bruce R. McConkie. Bookcraft, Salt Lake City, Utah. 1955. 366 pages. \$3.00.)

**T**HIS is the second of the promised three-volume compilation of selections from the writings and the sermons of President Joseph Fielding Smith of the Council of the Twelve, who, for nearly half a century, has been a leading exponent of the doctrines and history of the restored Church.

As the compiler explains: "In *Doctrines of Salvation, Volume II*, the gospel student will find plain and authoritative explanations to virtually every important phase of salvation, the degrees of glory, exaltation, celestial marriage, the Holy Spirit of Promise, salvation for the dead, spiritual life and death, the resurrection, and much more. The devout seeker after salvation will turn to these teachings with an intense desire to master them."—A. L. Z., Jr.

### GOSPEL CHART BOOK

(Milton Jenkins Jones. Copyright 1955 by the author. Paper-bound \$1.00.)

**T**HE AUTHOR presents some very interesting charts that will help teacher and student better understand the gospel plan. The subjects covered by the charts are: the creation, house of Israel, ministry of Christ, the great apostasy, the Church restored, the Church in the mountains, Church organization, the gospel on earth, and Book of Mormon.—A. L. Z., Jr.

### THE STORY OF THE PEARL OF GREAT PRICE

(James R. Clark. Bookcraft Company, Salt Lake City. 1955 249 pages. \$3.00.)

**T**HIS book, as the title implies, is a historical study of the development of the Pearl of Great Price rather than a doctrinal study of its contents. The author, who is a member of Brigham Young University faculty, gives us the fruits of some twenty years of intensive study; the printing of parts of the Pearl of Great Price during Joseph Smith's lifetime, its compilation and first publication by Franklin D. Richards in England in 1851—at a time when, it is astonishing to learn, there were more members of the Church of Jesus Christ of Latter-day Saints in Great Britain than there were in the United States—the additions and subtractions made in later editions with the reasons for them, and the final revision in 1902 which was re-accepted by vote of the Church as scripture, are told in interesting style and painstaking detail.

(Concluded on page 991)  
THE IMPROVEMENT ERA



# Snow Pasture

*by Bertha Wilcox Smith*

THE SNOWY PASTURE slopes to pewter skies—  
The hemlocks lay their tapered shadows down  
Upon its quietness; the fence creeps by,  
White-rimmed and shot with shining, sequined fires;  
The posts are guardsmen, ermine-helmeted,  
About whose feet the quail have stitched distinct,  
Embroidered patterns in precise design;  
Upon the road the rutted wagon tracks  
Plod heavily upon their wonted way  
But turn before the meadow's open door,  
Nor enter on its alabaster floor.

—Photo by Chester A. Smith





## FOR THE COMFORTERS

By Dorothy J. Roberts

AT CHRISTMAS chime the bright remembering  
Of those who heaped their gifts upon the year  
By kind hand, heart, eyes, lips, or willing ear:

I have watched the dark retreat  
Before their eyes; the light repeat.  
I have felt the wracking, slow  
Girth of wisdom bend the bow  
Of resistance. I have seen  
Sinews harden in the lean  
Growing contours of the will;  
Every cell learn its "be still";  
In earth's ached stand of dark  
Traced again, again the arc  
One star drew at Bethlehem,  
A sickle in the hands of them . . .  
Grant them, walking fields alone,  
A sling of prayer, a brook's white stone.  
White silence, take the graces I sing  
To all who left their grace upon my heart,  
Who gave me of themselves some treasured part.

Each dear, each year, back to their stores  
I bring  
Remittance for the favor spent on me,  
A benediction out of memory.

## CHRISTMAS EVE

By Eleanor Alletta Chaffee

THERE is no sweeter music  
Than Christmas carols sung  
Just when the stars are climbing  
Rung by golden rung  
The same sky where the star of stars  
Looked on a little town,  
And kings and shepherds came to find  
A child, and there knelt down.

There is no fairer story  
That ever has been known  
Than of the love that made itself  
A King without a throne:  
That in the likeness of a Child  
Gave hope to all the world  
That on this night is rich with song,  
And with his praises pealed.

## IT'S CHRISTMAS!

By Lydia Von L. Schultz

IT'S THE JOY of doing and loving and  
giving.  
That makes this observance survive—  
With its laughter and glitter and tinsel,  
so gay—

Keeping bright visions alive,  
With angels and stars and bright clouds  
and rejoicing,

God ushered his greatest gift in;  
So we in our feeble efforts, relive it—  
With ribbons and gifts and glad din.  
May our mundane lives retain some of the  
glory,

To soften the days that go wrong.  
He never let this wide world of people lose  
faith,  
Recalling to mind this sweet season of  
song—

A Merry, Merry Christmas.

## ANOTHER CHRISTMAS

By Beulah Huish Sadler

IT SEEMS but a day since I picked the last  
rose,  
And here it is Christmas, and everyone  
knows

That things are just happening—fast as  
can be:  
The pudding is steaming and scent from  
the tree  
Is trailing me roundabout—thus you can  
see

I must catch a breath—there is one gift  
to wrap;  
And you jolly well know I could do with a  
nap;  
There is the doorbell—the greetings come  
fast—

This is the package . . . a moment at last  
To sit by the fire and go back through  
the years  
When the wonderment moved them and  
eyes showing  
Tears, were all that was needed to help  
them to say,  
"Life's goodness was born on that first  
Christmas day."

## A CHRISTMAS PACKAGE

By Clara Laster

THE BLIZZARD wraps snow paper  
About each roof and tree,  
And plain trails of ribbon  
Are plait for all to see.

The earth is being gift-wrapped,  
With flakes succeeding flakes—  
Like silver, velvet stickers,  
Placed there as winter breaks.

The gardens look like door wreaths  
Or tags that will endure—  
As winter sends a package  
And signs her signature!



## CALIFORNIA CHRISTMAS

By B. E. H. Harris

GAY POINSETTIAS flame about my garden,  
A cooler, sweeter breath is in the air.  
I try to catch a fleeting thrill of Christmas,  
Without a touch of winter anywhere.  
I think 'twas thus, on that first Eastern  
Christmas,

So, thrusting snow traditions far away,  
With singing heart, I send the season's  
greetings,  
From this December summerland, today.

## CHRISTMAS EVE

By Leone E. McCune

NOW that the last gay bow is tied,  
The last bright tinsel placed upon the  
tree,  
The stockings hung beside the fire,  
The room set for festivity,

I'll leave all thought of earthly needs,  
Depart from gaiety and mirth,  
And I shall take one quiet hour  
To think about the Savior's birth.

In reverie I'll hear the choir  
Sounding hosannas down the skies  
And watch the shepherds follow the star,  
Seeking the place where Jesus lies.

And I shall think of precious words,  
Fraught with significance and worth,  
Words that have lived hundreds of years  
To shape men's actions here on earth.

Would that a world of greed and strife  
Could know the peace of healing light,  
The lamp of God sent to the world  
That long-ago first Christmas night.

## CHRISTMAS JOY

By Ruth Linnea Erickson

THOUGH weariness was there within their  
bones  
Yet neither parent slept. With muted tones  
The clock had struck the midnight hour,  
and still  
They tossed, within their hearts a lonely  
chill,  
For one more sheep was missing from the  
fold  
That Morpheus now had in his quiet hold.  
The dressed and lighted tree, the candle-  
glow,  
The holly, and the hanging mistletoe,  
And cheery banter at the Christmas table,  
Had marked the evening past, yet was not  
able  
To screen the empty chair that marred the  
fun,  
Mute testimony of an absent one.

The restless parents could not help the  
grief,  
For thinking back upon this Christmas  
Eve  
Their efforts to be gay had fallen flat;  
At least so now it seemed. But what was  
that?

The scraping sound of someone at the door,  
A well-known step upon the creaking floor,  
And suddenly the little house was warm  
Because a very dear, familiar form  
Was home for Christmas! Now all glow  
Like those within a stable long ago,  
They found that joy had made the heavens  
alight,  
Filling their hearts with music through the  
night!

## WINTER SUNSET

By Thelma Ireland

MOUNTAINS march majestically  
Across the desert snow,  
Bearing crimson banners of  
Reflected sunset glow.

THE IMPROVEMENT ERA



# Peace and Goodwill



by President David O. McKay

IF I WERE to ask you to name the one city that has given to the world a greater civilization than any other city, without hesitation you would name Jerusalem. You would give that ancient city this distinction, not because it was the "City of David," not because it still holds the veneration of the three great religions of mankind but because you would associate with it the life, the teachings, and the death of Jesus Christ, the Redeemer of the world.

Five miles south of Jerusalem is Bethlehem, a little town of equal historical importance, which will also be venerated as long as there are Christian hearts to feel or Christian lips to utter prayer. Its importance, too, comes not because of the fact that it is one of the oldest cities in Palestine, nor because we associate with it the beautiful story of Ruth, the home of Jesse and David, and many other important persons and incidents in biblical history, but because in Bethlehem was cradled the Savior of mankind.

"Jerusalem" (the Canaanite *Urusalim*, the Hebrew *Yarushalayim*) means the "abode of peace." "Bethlehem" (*Beit Lahm*) means the "house of bread," perhaps because from very early times it has been a fruitful district, and because the original plant from which the cultivated wheat was developed has been found wild only near Bethlehem. It is significant that from the home of bread, the "staff of life," springs also mankind's "Bread of Life."

Peace! Life—eternal life! To these two words the approaching festive season, in which we celebrate the birth of the Redeemer, should add greater meaning.

Peace, the opposite of fear, was the message given to the shepherds by the angels, who said:

"Fear not: for behold, I bring you good tidings of great joy." (Luke 2:10.)

Peace was heralded by the heavenly hosts that sang:

"Glory to God in the highest, and on earth peace, good will toward men." (*Ibid.*, 2:14.)

"Lord, now lettest thou thy servant depart in peace, . . ." cried the aged Simeon as he beheld through inspiration the Blessed Child that should be "A light to lighten the Gentiles, and the glory of thy people Israel." (*Ibid.*, 2:29, 32.)

Peace and goodwill undoubtedly filled the hearts of the Wise Men as they gave their glittering gold and costly gifts to the true King of the Jews. In comparison with the rapture that filled their beings, valueless, indeed, seemed their wealth of treasure as on bended knees they worshipped their king, whom they had found through their learning and their sincere searching for truth.

Thus the brief but beautiful story informs us that by birth, by heavenly announcement, and later by early training, Jesus became allied with the humble toilers, with the honest in heart, with sincere seekers after truth, and through these, with all classes of men whose "physical, mental, and moral burdens he sought to take from their weary shoulders."

For nearly two millenniums men have been pondering that message heralded from the heavens:

"Glory to God in the highest, and on earth peace, good will toward men." (*Ibid.*, 2:14.)

How simple these words! How deep, how comprehensive their significance! At Christmas we celebrate his birth in whose mission on earth (1) God is glorified; (2) the earth is promised peace; (3) all men are given the assurance of God's goodwill toward them.

If every man born into the world would have as the beacon of his life these three glorious

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## The Editor's Page

## THE EDITOR'S PAGE

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ideals, how much sweeter and happier life would be! With such an aim, everyone would seek all that is pure, just, honorable, virtuous, and true—all that leads to perfection; for these virtues he would glorify whoever seeks to glorify God. He would eschew that which is impure, dishonorable, or vile. If every man desired to show goodwill toward men and strove to express that desire in a thousand kind ways and little deeds that would reflect unselfishness and self-sacrifice, what a contribution each would make toward universal peace on earth and the happiness of mankind.

For nineteen hundred years and more Jesus Christ has been an inspiration to countless millions of men and women. His has been the influence that has fired the imagination of poets; his the influence that has guided the artists' touch that has given imperishable beauty to the world; his the influence that has put new harmony into musicians' souls, and sent vibrating through the ages songs of praise and thanksgiving; his the power that has supported through centuries the humble laborers whose only comfort through unrequited toil and oppression sprang from the realization that One was standing at the end of life's journey saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28); his the influence that has given every good thing to the world today; his the life

that was sacrificed to bring peace and goodwill and eternal salvation to all mankind.

Love for God and for one another should be the Christmas theme. Such was the divine announcement by the heavenly host that first sang the "glad tidings of great joy!"

Only in the heart that loves, only in the Church of Jesus Christ where love prompts service to one's fellow men and loyalty to God, shall we find peace. "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself." (Gal. 5:14.)

May Christmas find love and a desire to bless others abiding in the heart of every Latter-day Saint. In all such hearts and homes, then, there will be peace and goodwill toward all men. Where the peace abides, it matters little whether the possessor be rich or poor, for he will have, in addition to the peace that gives "joy unspeakable," the assurance which the Son of Man gave when he said:

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35.)

Peace, goodwill, and life everlasting are the blessings, then, we wish you as we repeat once again the glad old greeting:

A Merry, Merry Christmas, and Happy, Prosperous New Year.



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

## Satan's Power to Perform Miracles

### Question:

"Does Satan have power to perform miracles? This matter has been discussed in our priesthood quorum. The question arises out of the fact that a preacher is apparently performing healings and demonstrating his power (by television and radio), thus advertising his meeting and the work he is doing. There are some actions and expressions which he uses that impress me and some others that his work does not come from the Lord. We feel that they do not harmonize with the teachings of our Savior. He seems to represent no church but invites his hearers to join some church and attend their meetings. We have no solution to this problem, can you help us?"

### Answer:

All down through the ages and in almost all countries, men have exercised great occult and mystical powers, even to the healing of the sick and the performing of miracles. Soothsayers, magicians, and astrologers were found in the courts of ancient kings. They had certain powers by which they divined and solved the monarch's problems, dreams, etc.

One of the most striking examples of this is recorded in Exodus, where Pharaoh called "the wise men and the sorcerers" who duplicated some of the miracles the Lord had commanded Moses and Aaron to perform. When Aaron threw down his rod, it became a serpent. The Egyptian magicians threw down their rods, and they also became serpents. When Aaron stretched his rod over the river, it became like blood, and the fish died. "And the magicians of Egypt did so with their enchantments:" and when Aaron stretched forth his rod over the streams, the rivers and ponds, there came forth frogs that covered the land. "And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt." (Ex., ch. 7-8.) Beyond this point the magicians of Egypt could not go. The magicians failed in the days of Joseph to interpret the dream of Pharaoh because it was a dream from the Lord, but Joseph, because he held the priesthood, interpreted it. Likewise in the dream of Nebuchadnezzar of the image, the astrologers failed to give the interpretation because the dream came from the Lord, and Daniel, who held

THE IMPROVEMENT ERA



the priesthood gave the interpretation. Even to this day the magicians of India perform many wonderful works.

There is no doubt about Satan having great power and that he can appear as an angel of light. In this form he appeared on the banks of the Susquehanna River to oppose the restoration of keys, and was detected by Michael, and his plans were thwarted. (See D & C 128:20; compare also Sec. 129:8.) Jacob, son of Lehi, in his teachings, stated that if there had been no atonement, our spirits "... must have become like unto him [Satan], and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness." (2 Nephi 9:9.) Koriath, who tried to deceive the Nephites, admitted that Satan appeared to him as an angel and told him what to teach the people. (See Alma 30:53.)

When the Prophet Joseph Smith and a company of brethren were journeying to Kirtland from Missouri, they camped at McIlwaine's Bend on the Missouri River. There Elder William W. Phelps "in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision." (D.H.C. Vol. 1, p. 203.) The Savior declared that Satan had the power to bind bodies of men and women and sorely afflict them. (Matt. 7:22-23; Luke 13:16.) If Satan has power to bind the bodies, he surely must have power to loose them. It should be remembered that Satan has great knowledge and thereby can exercise authority and to some extent control the elements, when some greater

power does not intervene. Paul, writing to the Ephesian Saints called Satan "The prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2.)

When a man comes in the name of the Lord healing the sick and performing mighty works, he will not come with the blare of trumpets, nor will he advertise his performance. Moreover, he will not teach an indefinite doctrine. He will not tell the people to join a church—any church; but he will proclaim a clear doctrine of repentance and baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost. When one comes preaching his own doctrine, and though he may perform miracles, if he does all of this to be seen of men and by advertising his deeds to the world, it is a sure sign that he has not been called by divine appointment. On numerous occasions when the Savior healed the sick and gave eyesight to the blind, he admonished them, saying, "See that no man know it."—"And charged them that they should not make him known." Such admonition can be found in the following passages: Matt. 9:30; 12:9-16; Mark 3:10-12; 7:32-36; 8:22-26.

In this dispensation the Lord instructed the elders of the Church that as they went forth in humility and faith, they should in *his name* "do many wonderful works; cast out devils, heal the sick, open the eyes of the blind, unstop the ears of the deaf, and cause the dumb to speak," but he also said:

"A commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation." (See D & C 84:66-74.)

*Joseph Filling Smith*

## Sins of Omission

*Richard L. Evans*

IN RESPONSE to an accusing question as to what he is doing, it is a quite common occurrence to hear a youngster reply defensively; "I'm not doing anything"—and this suggests again an interesting subject: that innocence isn't always merely a matter of not doing anything. The privilege of life calls for positive performance, and the sins of omission can, under some circumstances, be as serious as the sins of commission. It isn't enough merely not to have done the wrong things. It is also essential to do the right things. And if we haven't performed our part, in the final accounting we may have difficulty in justifying the space we occupy and the substance we consume. The greatest good is not passive any more than the greatest evil is, and much that is missing in human happiness comes under the category of things we should have done but didn't do: the talents we fail to develop, the opportunities we let pass by, the kindness and consideration we might have given, the work we withheld, the products we could have produced, the love we might have given those who have claims upon our love, the encouragement we might have given the downhearted and despondent, the comfort we might have held out to the sorrowing, the things we should have taught our chil-

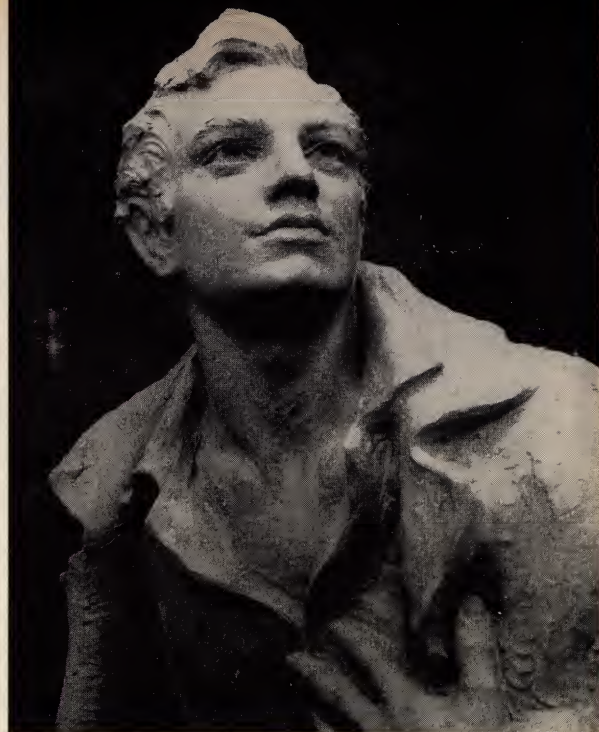
dren which now they haven't learned, the word we could have said to correct a false accusation, the friends we might have defended, the part we might have played in solving public and private problems, the commandments we didn't keep, the deeds we didn't do could all come under the category of sins of omission. Once more we are reminded that in the Savior's parable of the Good Samaritan, it wasn't only the thieves whom the Master was indicting, but it was also those who passed the victim of the thieves, and who didn't do *anything* when they should have done *something*. Doing things we should do when we should do them is the essence of all our opportunities. (If the Creator hadn't created, the earth would still be without form, and void.) And when we face our ultimate just Judge, it may not be quite comfortable to account for the things we should have done and could have done but didn't do.\*

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, OCTOBER 23, 1955  
Copyright, 1955

\*Revised.

THE PROPHET JOSEPH SMITH once said: "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council in heaven before this world was. I suppose that I was ordained to this very office in that Grand Council."<sup>1</sup> We read in the Bible that this was the case with Jeremiah<sup>2</sup> and John the Baptist who was called to be the messenger to prepare the way before the Lord.<sup>3</sup> Nor were these pre-mortal callings confined to the prophets, for in a remarkable prophecy made by Isaiah, the Lord revealed the mission which was assigned to Cyrus, king of Persia, over one hundred years before he was born.<sup>4</sup> Because of the fact that the original records of the prophets have not come down to us in their purity, many of these important things, "plain and precious," have been eliminated by uninspired men. Fortunately, however, some of these plain parts, through the mercy of the Lord, have been restored, fulfilling the prediction of Moses concerning certain writings that were recorded by him. Among these parts, which the world will not receive, some are given in the Prophet's revision of the scriptures to "as many as shall believe." Among these revelations which are restored, we discover that the Lord informed Abraham that he had chosen rulers from among the intelligences that were organized, to be given rule in various capacities down the ages; and Abraham was one of these who was so chosen.<sup>5</sup> It is reasonable to believe that in the beginning, before the earth was prepared, the Lord would have all things organized from the beginning to the end of time. It is written in the scriptures "Thus the heavens and the earth were finished, and all the hosts of them."<sup>6</sup> This is equivalent to the Lord saying that everything was in preparation to be placed on the earth in its due course when mankind should be placed upon it.

From what was written on the brass plates obtained by the sons of Lehi we have learned of some remarkable predictions concerning both Moses and Joseph Smith and the part assigned to each in the beginning. Lehi has given us this record con-



Sculptor Avard Fairbanks' interpretation in clay of the boy "Joseph Smith in Prayer."

## The Prophet Joseph Smith

by President Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE

cerning the missions assigned to Moses and to Joseph Smith.

"Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light—yea, out of hidden darkness and out of captivity unto freedom.

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

"Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

"And I will give unto him a com-

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<sup>1</sup>Teachings of the Prophet Joseph Smith, p. 365.

<sup>2</sup>Jeremiah 1:5.

<sup>3</sup>Malachi 3:1. Luke 1:13.

<sup>4</sup>Isaiah 44:28; 45:1-3.

<sup>5</sup>Abraham 3:22-23.

<sup>6</sup>Gen. 2:1.



## EDITOR'S NOTE

December is the sesquicentennial of the birth of the Prophet Joseph Smith. Mankind will always be blessed by what the modern-day Prophet accomplished, under direction from on high, during the short thirty-nine and one-half year span of his mortal existence. President Joseph Fielding Smith of the Council of the Twelve, himself a grand-nephew of the Prophet, has graciously written this tribute to the man who ushered in the Dispensation of the Fulness of Times.

mandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work.

"And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

"And Moses will I raise up, to deliver thy people out of the land of Egypt.

"But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

"Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

"And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

"And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his

hand, by the power of the Lord shall bring my people unto salvation."<sup>12</sup>

These prophecies concerning the work of Moses and that of Joseph Smith were recorded on the brass plates obtained by the sons of Lehi. In fulfillment of the Lord's promise, these few sentences have been restored; and we hereby learn something of the greatness of the mission of the Prophet Joseph Smith. Among those who were called in that great council, he held a place of distinction and honor, and a wonderful work for the salvation, not only of the house of Israel but also for all mankind on the face of the earth, was foreordained and assigned to him ages before he was born. President John Taylor spoke truly when he said: "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it."<sup>13</sup>

It seems to me that even we, the Latter-day Saints, who have accepted him as a Prophet of God, have to a great extent failed to recognize him and esteem him as fully as we should for the great work which, under the guidance of Jesus Christ, he performed for us and for the whole world. Yet, like so many of the prophets of old, and even the Savior himself, he has received the thanks of an unbelieving world by sacrifice and martyrdom.

Any who think that the Father and the Son are without knowledge of the history of this world from its beginning to its end, have reason to humble themselves and repent. The day will come surely, when the Lord will reveal all that was made known to Enoch, Moses, and the brother of Jared, which is now hidden from our knowledge because of the hardness of our hearts, for this cannot come only in a day of humility and righteousness.

<sup>12</sup> *Nephi* 3:5-15, *4D* & *C* 135:3.

## A BRIEF CHRONOLOGY OF THE LIFE OF THE PROPHET JOSEPH SMITH

December 23, 1805—Born at Sharon, Windsor County, Vermont, the son of Joseph and Lucy Mack Smith.

About 1818—Moved to Smith farm at Manchester, near Palmyra.

Spring 1820—Received the vision of the Father and the Son in a grove of trees on the Smith farm.

September 21-22, 1823—Visitation by the Angel Moroni.

January 18, 1827—Married Emma Hale.

September 22, 1827—Received custody of the Book of Mormon plates.

April 7, 1829—Oliver Cowdery began as Joseph's scribe.

May 15, 1829—John the Baptist restored the Aaronic Priesthood.

May-June 1829—Peter, James, and John conferred the Melchizedek Priesthood.

Late March-early April 1830—Book of Mormon came from the press.

April 6, 1830—The Church organized at Peter Whitmer's home, Fayette, New York.

January-February 1831—Moved to Kirtland, Ohio.

August 3, 1831—Dedicated site for temple at Independence, Missouri.

November 8, 1832—Visited by Brigham Young, Heber C. Kimball, and others from Vermont.

February 27, 1833—Received revelation on the Word of Wisdom.

March 8-18, 1833—Organized First Presidency of the Church.

October 5, 1833—Went on mission to Canada.

February 14, 1835—Twelve Apostles called at Kirtland.

February 28, 1835—The Seventy called at Kirtland.

March 27, 1836—Dedicated the Kirtland Temple.

About June 1, 1837—Called Heber C. Kimball to undertake a mission to England.

January 12, 1838—Flees from Kirtland with Sidney Rigdon "to escape mob violence."

Winter 1838-39—In the Liberty Jail in Missouri.

May 1, 1839—Arranged land purchases for the future site of Nauvoo.

April 15, 1840—Sends Orson Hyde to Palestine to dedicate that land for the return of the Jews.

December 16, 1840—Nauvoo charter passed the Illinois legislature.

February 3, 1841—Presented ordinances establishing Nauvoo Legion and University.

December 24, 1841—Announced plans for an immigration agency to be established for Church immigrants in England.

March 1, 1842—Began publishing the Book of Abraham in the *Times and Seasons*.

March 17, 1842—Organized the Relief Society of the Church.

May 4, 1842—Gave the temple endowment to a selected group meeting in the private office of his store in Nauvoo.

August 6, 1842—Propheesed that the Saints will remove to the Rocky Mountains.

June 27, 1844—Killed by the mob at Carthage, Illinois, shortly after 5:15 p.m.

# ARCHAEOLOGY

## and the BOOK OF MORMON

by President Milton R. Hunter  
OF THE FIRST COUNCIL OF THE SEVENTY



Pictograph depicting horses carved on Pictured Rocks near Monte Vista, Colorado.

—Courtesy of Carl A. Erickson

### Part VII

#### Horses in Ancient America (continued)

THE SUN was nearing the western horizon when José Dávila, our guide, stood near the south end of the Temple of the Plaques at Chichén Itzá and, pointing to a carving on one of the rocks near the center of the plaque, said: "This is the likeness of a horse which was carved here at the time of the erection of this building by the ancient Mayan inhabitants of Chichén Itzá."

We had climbed pyramid after pyramid from early morning and had observed numerous carvings of plumed serpents. We had seen many likenesses of bearded men, non-Indian-like in appearance, most of whom were bedecked with head-dresses composed of quetzal feathers,

all of which—the serpents and the feathers—symbolized the worship of the "White Bearded God" identified by Mormons as Jesus Christ.<sup>1</sup> Also, with delight we had beheld numerous beautiful ancient temples, pyramids, and other archaeological structures. But seeing this figure, which appeared to all members of our party to be a representation of a horse, intensified my feelings more acutely than had all the other Book of Mormon evidences which we had seen at Chichén Itzá. I was thrilled practically beyond expression.

On the two trips that I made to Chichén Itzá, many times I visited

the Temple of the Plaques and numerous groups of tourists and guides discussed this figure in my presence. Not once did any person, either guide or tourist, question that that carving actually represented a horse.

One might ask, "Why so much elation over the discovery of the likeness of a horse depicted on an ancient Maya building? Is there anything so rare or so unusual about such a thing?"

The answer is, "Positively, yes!"

Since archaeologists claim that these buildings were erected approximately 1000 A.D.—Dr. J. Eric S. Thompson placing the dates of the erection of New Chichén Itzá from A.D. 968 to 987;<sup>2</sup> and Dr. Sylvanus Griswold Morley stating that Chichén Itzá was reoccupied in 968 A.D.<sup>3</sup>—this figure was carved by the ancient Mayan Indians approximately five hundred years before the discovery of America by Columbus and the arrival of the Spanish *conquistadores* with their horses. This carving of a horse-like figure at Chichén Itzá constitutes, it seems to me, one of the most startling, significant, and unusual evidences yet discovered to sustain the claims made by the writers of the Book of Mormon records that the inhabitants of ancient America possessed horses.<sup>4</sup>

As was explained in the article on "Horses in Ancient America" in the last issue of THE IMPROVEMENT ERA (October, 1955), more than one hundred years ago Joseph Smith published the Book of Mormon which claimed that both the Nephites and Jaredites possessed horses and used them extensively. However, all contemporary writers during the Prophet's time claimed that there were no horses in ancient America before the Spanish conquest and the bringing of them to America from Spain. Those people who were enemies of the Book of Mormon and the restored Church of Jesus Christ ridiculed Joseph Smith for publishing such statements regarding horses in ancient America, maintaining that he was very naive in making such claims and that even a child with an elementary understanding of what had transpired in ancient America should have known that there were no horses on this continent before the coming of the Span-

<sup>1</sup>J. Eric S. Thompson, *The Civilization of the Mayas* (Chicago, Ill., 1953), p. 20.

<sup>2</sup>Sylvanus Griswold Morley, *The Ancient Maya* (Palo Alto, Calif., 1947), p. 81.

<sup>3</sup>Either 9-19; 1 Nephi 18:25; Enos 1:21; Alma 18:9-10; 20:6; 3 Nephi 3:22; 4:4; 6:1; 21:14.



iards. However, since the coming forth of the Book of Mormon, scientists have discovered numerous remains of horse fossils, and so the view generally held today by non-Church members is that horses were abundant in ancient America, but that they were exterminated before the advent of white men in the Western Hemisphere.

Since I was thoroughly acquainted with such conclusions, naturally I was highly elated to find archaeological evidence at Chichén Itzá which definitely indicated that the Maya-Toltec builders of those ancient structures possessed horses, as is evidenced by the carving on the Temple of the Plaques. It is reasonable to conclude that if those Indians possessed no horses and had never seen any, they could not have carved the likeness of one.

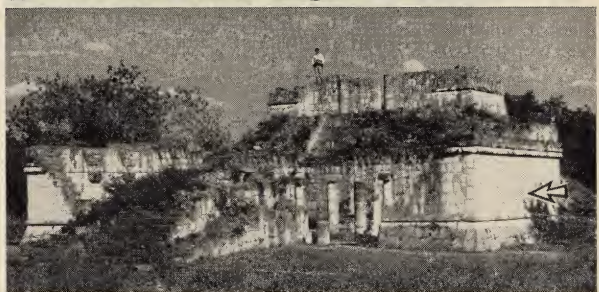
Furthermore, a man is depicted standing by the figure. This seems to indicate that horses were domesticated, and that the people of that day (approximately 1000 A.D.) used them in ways similar to the uses made of them by other peoples. This may also suggest that the descendants of Nephite-Lamanite peoples of Book of Mormon days continued to use horses at least down to the time of the founding of New Chichén Itzá.

On December 22, 1954, nearly a year after I first saw the likeness of a horse carved on the Temple of the Plaques, I made another trip to Chichén Itzá with the principal purpose in mind of obtaining some good photographs of the horse. I was accompanied by a touring party composed of twenty faithful Latter-day Saints.

When we arrived at Merida in Yucatán, we were met by José J. Novelo and Manuel J. Sabido, two official guides of a travel service, and taken in automobiles to Chichén Itzá. I asked them if they knew of the likeness of a horse carved on any of the archaeological structures in Yucatán. They informed me that there was one at Chichén Itzá which they would be happy to show me.

Our prime object of importance was the Temple of the Plaques. Soon the cameras of all the party members were put into action on the one stone on which the horse was depicted. I presume that few if any objects have been more extensively photographed by a group of tourists than was this one at Chichén Itzá. I returned

(Continued on page 972)



Top: Likenesses of horse and man on Temple of Plaques, Chichén Itzá, Yucatán, Mexico. Center: Temple of Plaques with arrow indicating where carving of horse appears. Lower: Milton R. Hunter pointing at likenesses of horse and man.

—Photographs by Otto Done





# High Adventure

and a young man's conversion

PART II

by President S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

## SYNOPSIS

Jed Colby, shanghaied on the London Company dock as he was returning home one night after work in the fishmonger's shop, was taken to sea as the cabin boy on the ship *Wellington*. The ship went down near Galveston, Texas Republic, and Jed, believed lost by the rest of the crew, clung to a bit of the ship's wreckage.

JED OPENED HIS EYES with a strong light shining into them.

He groaned—sat up—lay down again. He felt gingerly of a great bump on his head. Little by little the memory of the storm and his effort came back to him. He gained a little strength and looked around. Not far away was the quietly receding tide, while scattered about were various parts of the ship, and very near was the hatch—his raft; it must have been that which struck him on the head. To the east the morning sun was just clearing the horizon; this was the strong light in his eyes. Why, he must have lain here all night, knocked out, dead to the world. He'd heard the captain say that "Galveston" and "Fort Brown" were

on this coast, but where? And what lay between? Jed looked at the shoreline. A long line of windswept, forbidding pines hugged the sandy strip. There was no sign of human habitation, only the wind in the trees, a few bird calls from the thickets, and the ceaseless call of the receding surf.

He knew he must eat—he knew he must find shelter—he knew he must find people like himself. Stories of the horrors of being captured by the red men, heard on board ship, came to his mind. The woods looked mysterious and sinister to him now. Finally he decided to walk anyhow. Rising to his feet, shakily at first, he entered the forest. It was a land of trees, interspersed with open glades, long vistas of prairie, then trees again.

Jed walked aimlessly for hours while the sun passed overhead and later began to sink in the west. He was tired and hungry; he needed to find help. He knew nothing of how to survive in this strange land. Then he came to a trail running in a northerly direction. There were some deer tracks in the trail. But there were also some small tracks which looked a little like those left by the great cart horses on the muddy streets of London. These, he decided, must be small pony tracks, and he figured they were going north. Ponies meant men, and he set out, encouraged, to overtake them. Walking was not easy, but he kept at it until it got too dark to see the trail. Hungry and tired he lay down under a tree and slept the sleep of utter exhaustion, and no wild animal disturbed his sleep; no savage band rudely awakened him. The forest and the plain swallowed him and obliterated all signs of his presence.

In the morning Jed said aloud, "I must hurry down that trail and find the men who ride the ponies, and I've got to eat." He rose to his feet and started walking northward, stumbling along with his head down, trying not to be scared, but knowing he couldn't go much farther without help. Finally he smelled smoke. Smoke meant people. People meant food. He was not long finding the fire. In a little glade off to one side, by a spring of cool water were the embers of a fire still hot and smoldering. Near the fire on a flat stone was a pan full of meat still hot, its rich smell tantalizing his nostrils. Eagerly he picked up a chunk of meat and bit off a large piece, then another and another. Then he settled down to eat. A noise off to one side caused him to look up, and he found himself looking at a tall, lithe man with a long rifle under his arm and a quizzical smile on his face. "Are ye hongry now, boy?" he asked.

"Yes, sir."

"Who might ye be?"

"Jed Colby. Jedediah is my real name."

"And where might ye be from?"

"I came ashore two days ago in a storm from a ship. I'm from London. I haven't eaten or seen anyone since, until I came to this fire and this food."

"Wal now, help yorself. And in that other pot ye'll find some bread, corn bread, mighty good if I did make

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it myself. Ever been in this kaintiry before? No? Don't know about Injuns or Mexicans? No? Don't know there's a war? Not a week ago the boys down by Brown's Fort drove off 5,000 Mexicans and whopped 'em plenty. That's what me and my pardners are doing, carrying dispatches to General Kearny from General Zachary Taylor. We saw you top the rise back there a ways and allowed, we'd find out your game before you could seek us out."

"You saw me top a rise? I didn't notice any rise."

"Likely not, but we noticed you. It's all right, Joe." From behind a log which made a perfect breastwork rose the forms of five other men, each with a rifle cocked and ready.

Then amid laughter at the scare Jed had caused, all fell to and enjoyed a good breakfast of meat and corn bread.

Jed soon learned that they had left Galveston two days before and were heading up the coast to strike the trail to San Antonio before heading cross country for Santa Fe. Plainsmen they were and scouts. Men of a breed never seen before by Jed. A peculiar breed, born and bred in a wide, wild country, and having the rocks and hills, trees and flowers, birds and beasts, as their books.

Jed warmed to their joking chatter as they quickly cleaned up their camp. From somewhere one drove in a band of mules to which were cinched queer-looking saddles—saddles with horns six inches across. Jed noticed, too, that the small feet of the mules were just right in size for the tracks he'd seen the day before and he properly decided that these were the animals who had made them. Although they looked to him a great deal like the donkeys he'd seen in London, they looked more trim, more shipshape, and larger. While he was busy looking at the mules, the men gathered in a little knot. The leader opened the subject on their minds.

"What's to be done with the boy?"

"Let's send him back to Galveston."

"Can't do that; any band of Indians could pick him up."

"He'll be a nuisance on this ride."

"I don't think so. If what he's done is true, he's tough enough to stand it. I'll lay we can make a plainsman out of him. Let's take him. He can ride Betsy." There

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was agreement in the brief nods of approval. The leader called:

"Say you, Jed. Got any idea whar ye are?"

"No."

"Know where ye want to go?"

"No, only I want to stay with you."

"Wal now, if'n ye do that ye'll have plenty of hardship, plenty of tough goin', and ye might get rubbed out by Injuns. They'd like a scalp like yers to have in the tecpee."

"I got nowhere else to go, and I'd like to go with you if you'll take me."

"Sure we'll take ye to Santa Fe, and there ye can get in a wagon train goin' to the states. An' mebbe by then ye'll love the west so much ye'll want to be one o' the mountain men and go trappin' in the mountains for beaver pelt. They say the mountains are the only place, but I prefer the plains where ye can see yer neighbor before he lifts yer scalp. My name is Skinner but call me Jim, and all these others ye'll know in time, for they are good men and know the plains, and they can read signs. What's signs? Ye'll learn soon enough. Joe, show this young 'un how to saddle a mule, and let's be movin' on."

Jed saddled a mule for the first time and was helped to mount the animal. He followed along behind the cavalcade of horsemen and pack animals as best he could as they tirelessly covered the miles through the forests, the open glades, the trails, the hills, the watercourses. The first few days he hurt in every joint and was glad at the end of each day when the leader of the expedition would call halt. Then the mules would be turned out to graze on the deep rich grass, and he could sink

onto his back and just lie still. As the days grew into weeks, he became hardened to the work, and began to enjoy the free easiness of it all. His ability to ride grew until it became a pleasure. And he quickly began to be useful for saddling, packing, building fires, and cooking the simple food. He learned, too, the ways of men inured to hardship—men who paid no attention to fatigue, cold, wet, storm. He saw the stoical set faces of those who were injured but exhibited no pain, merely shrugging their shoulders and going on anyhow. Men were men. No one could be left behind. No one could allow himself to be a burden, either. He learned many things about the way to travel through a country from his rough companions who were full of the lore of the trail, and whose stories of close escapes and near deaths continually enthralled him.

The little cavalcade bore steadily northwest under the Texas sun. Suddenly Skinner raised his hand for a halt, and the manner of his doing it brought all about him at once.

"Big Indian trail—looks like Comanche, but Apaches near, too."

There it was—the trail from the plains to Mexico stretching off to the south. There were twenty-four deep cut ruts in the trail made by countless generations of horses pulling travois. The trail was broad and deep, and nearly a quarter of a mile wide. What they were noticing were tracks freshly made. At any moment they might be attacked! Skinner gave a few brief instructions. Mules were tied four abreast, with a man handling each group. There must be no stringing out; all must ride bunched as close as possible; with only six

(Continued on page 988)



# The Apocalyptic Background

by Dr. Hugh Nibley

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## ii THE ESCHATOLOGICAL DILEMMA

HOWEVER DEPLORABLE the maladjusted state of mind called "eschatological" may be, there can be no denying that it was the prevailing attitude of the early Christians. Accordingly, the Christian world finds itself forced to choose between accepting the extreme view, which does violence to the common sense of respectable people, or rejecting it—and with it the right to be called Christian. In theory this hard dilemma has never ceased to disturb the peace of conventional Christianity, and in times of crisis it has a way of taking on very solid forms. It was the grim reality of World War II that forced certain German ministers—become chaplains—to ask old questions with a new frankness, and at their head Rudolf Bultmann, with inexorable logic, bids the Christian world, since it is not willing to accept the old eschatology, to throw it away entirely. Thereby he has turned a discrete compromise into a cruel dilemma for the clergy.<sup>11</sup>

Bultmann begins with the premise that the entire New Testament eschatology is pure mythology and nothing else. There is nothing revolutionary about that: it is what the scholars have been saying for many years, only, unlike Bultmann, they have steadfastly refused to draw the logical conclusion from that conviction or face its inevitable consequences. "The picture of the world we find in the New Testament is a mythological one," we are now told; it served well enough in its time, but it is no good any more. "When the New Testament . . . describes the saving action of God in Jesus Christ . . . it describes this action in terms of the contemporary mythological conception of the world. . . . It was natural for the gospel to be stated in these terms, for that was the outlook of the age."<sup>12</sup> But such terms are decidedly *not* natural for our age, Bultmann insists: "It is impossible for the man of today to accept the mythology of the New Testament. . . . As long as this is taken at its face

value as literally true, Christianity remains meaningless to modern man."<sup>13</sup> It is not therefore a matter of toning down or softening or adaptation of the old eschatology, but of its complete rejection: "He contends that to ask the man of today to accept the picture of the world that is found in the New Testament would be at once pointless and to ask the impossible. . . . It is, for instance, impossible for the man of today to interpret a case of epilepsy or schizophrenia as demoniac possession," or, in Bultmann's own words, "It is impossible to make use of electric light and radio, and, in case of illness, to claim the help of modern medical and clinical methods and at the same time believe in the New Testament's spirits and miracles."<sup>14</sup> Is this a shocking statement? There is nothing the least bit new or radical about it. Over a hundred years ago Charles Dickens denounced the Mormons as hopelessly deluded and mentally incompetent because they were actually guilty of "seeing visions in an age of railroads!"<sup>15</sup> Since it is agreed that railroads and visions cannot possibly go together, why has Bultmann so upset the clergy by saying only what they themselves have believed all along?

It is because he will not let them keep their Christianity and deny it at the same time. "The great difference between Bultmann's teachings and the Liberalism of the 1900's," writes Henderson, is that "*it eliminates the mythological, instead of interpreting it.*"<sup>16</sup> If it is a myth, Bultmann argues, why not treat it as such? It is his conclusion, not his premise, that shocks. Yet with the premise all the damage is done. Over fifty years ago a professor of Old Testament could write without shocking a single scholar: "It is impossible from the modern point of view to regard Abraham and Moses as historical characters: they are simply myths. . . . All the accounts from Saul to Solomon are mythological-astrological presentations. It is clear that all details concerning the persons and their

deeds have been borrowed from a mythological system."<sup>17</sup>

For over half a century a great band of Christian scholars have flatly denied that Jesus ever lived, but they have gone on talking and writing about him just the same.<sup>18</sup> Scholars became proud and boastful of their "brazen scepticism," entirely forgetting, Eiseler points out, to be sceptical of their own highly subjective conclusions. Their "unhistorical Jesus" was, he says, "the stillborn creature of Liberalism . . ." with a capital "L."<sup>19</sup> Albert Schweitzer attributed to a sound instinct for self-preservation the rejection of the historical Jesus by the Christian churches—for certainly the historical Jesus contradicts their teachings on many points.<sup>20</sup> In the end, the only Jesus for which Christianity had any use was an unhistorical Jesus, a "de-mythologized" Jesus, to use Bultmann's expression.

Speaking of revelation, Bultmann writes: "The existence of such a voice that speaks when God, not as the idea of God . . . but as *my* God, who here and now speaks to *me* through the mouths of men, that is the 'de-mythologized' sense of 'the Word became flesh,' the Church's doctrine of the incarnation."<sup>21</sup> It is with the history of the church as with its doctrine, according to Bultmann: you only accept of that history what you personally feel is useful to you; Christianity, he says, is the "eschatological phenomenon that brings the world to an end; it is not a historical phenomenon of the past, but is the word of that Grace which destroys and in destroying makes alive."<sup>22</sup> The declaration that one should take and believe from the scriptures only what one wants to has led to loud protests from the churchmen.

Yet what else have they been doing with the Bible all these years? "We are thankful," wrote Schweitzer years ago, "that we have handed down to us only gospels, not biographies, of Jesus."<sup>23</sup> The scholars have shown by word and deed that they do not want to know any more about Christ than they do; instead of joyfully embracing the priceless discoveries which from the *Didache* to the Dead Sea Scrolls have brought us step by step nearer to a knowledge of the true Church of Jesus Christ as it existed anciently, they have fought those documents at every step.<sup>24</sup> If the resurrected Jesus were to walk among them they would waste no time be-

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seeing him "to depart from their coasts"—they have the only Jesus they want, and they will thank you not to complicate things by introducing new evidence. In the same spirit a great German classical scholar once expressed to the author his disapproval of studying Oriental sources. They disturb the neatness, compactness, symmetry, simplicity, and permanence of our mental picture of the Greeks, he explained.

It is accepted practice to rewrite the Gospels at will, provided one employs the proper jargon. But in frankly admitting that he is out to reshape Christianity to something nearer to the heart's desire, Bultmann has gone too far. "I do not want my eschatology de-eschatologized," cries the eminent scholar Millar Burrows.<sup>25</sup> "It is one thing," he says, "for a theologian to say that demonology is for him a mythological experience of the reality of suffering and evil in the world; it is something else for an exegete to say that Jesus himself did not believe in demons. You cannot have accurate, realistic exegesis if you are not prepared and willing to find ideas that you cannot accept."<sup>26</sup> You cannot de-mythologize the history in the New Testament no matter how badly you want to, Oscar Cullmann protests, because after all it never was mythology or allegory and never was meant to be—it was real history.<sup>27</sup> What Bultmann fondly thinks is a clear, detached, objective view of things, his vaunted *Vorverständnis*, is nothing but the scientific tradition he has inherited, says von Dobschütz, a thing that conditions the thinking of every scholar whether he admits it or not. And as to this business of picking out of the scripture as the substance of your faith whatever suits your fancy and rejecting what does not, what does that lead to? "Bultmann floats in Bible and theology from one concept to another," von Dobschütz writes, "but everything remains idea without substance. One forgets entirely that Primitive Christianity was actually a very concrete phenomenon."<sup>28</sup>

It is high time these things were

being said, but without Bultmann it is hard to imagine their ever being said by modern pastors and priests, for the charges against that alarming man are precisely those to which they are most susceptible themselves. For Bultmann by calling a spade a spade is smoking out the temporizers and spiritualizers by forcing them to take a stand. Many years ago Bultmann himself jarred a cornerstone of "liberal" religion with the announcement that "a revealed religion must insist that it is the only true religion, nothing less than *the Truth*,"<sup>29</sup> thereby declaring that the true church must be a "narrow," not a "liberal" one.

We believe that Bultmann is quite wrong in choosing to throw away the old Christian eschatology in that the ministry has no chance but to oppose him; but he is quite right in insisting on the terrible truth that if you don't throw it away you have to believe it! There he has the ministry checkmated, or rather they have checkmated themselves, for it is they who for over a century and a quarter have with a single voice hurled against the Mormons the awful charge of actually believing in visions, miracles, and the visitation of angels! And now Bultmann tells them they must believe in those things, too, or else forget about them.

But what now complicates the game, to the embarrassment of both players, is the increasingly frequent and maddeningly unpredictable introduction of new pieces onto the board. New discoveries of documents are "compromising" modern Christianity more deeply all the time, making it harder and harder for anyone who would call himself a Christian to brush the old eschatological teachings aside. At the same time the realities of the hydrogen bomb and the very real possibility of world destruction have occasioned a worldwide resurgence of eschatological thinking.

Forty-seven years ago Father Lagrange could dismiss the apocalyptic presentation of the old eschatology with contempt: true, he admitted, it

was strictly orthodox doctrine and the early Christians were all for it, but it was a mistake just the same, "a false literary genre, whose overheated imaginings leave hardheaded people (*les gens de sangfroid*) unimpressed." For Lagrange it was all "a huge exertion in which a few flashes of *bon sens* illuminated a brain-sick nightmare. . . ."<sup>30</sup>

That is how it all looked to the safe and solid world of 1909. But what do we read today in a leading Catholic journal? "We know that thou hast been with us daily until now, and that thou shalt be with us forever," writes the editor in Church Latin, making a necessary concession to the official viewpoint, which definitely frowns upon teachings of the Second Coming.<sup>31</sup> "Thou dwellest among us, near us, in the land which is thine and ours. . . . But now has come a time in which thou must appear to us again, and give to this generation a sign that thou canst not put off nor deny. . . . For thou seest, Christ, our need, thou knowest how great is our necessity, our helplessness, our poverty, our desperation; thou knowest how badly we need thy coming, how necessary is thy return. Come, Christ, even as lightning, and as lightning depart; only appear to us, hear our prayer: come and go and speak but one word, one coming and one departing. . . .

"Send us a sign—lightning in the sky or a light by night: let the heavens be opened, let the night be lighted: give us but an hour of thine eternity; in place of thy long silence give us but one word. . . . We do not, we do not ask for a great descent in heavenly glory, nor for the splendor of the Transfiguration. . . . Often after the resurrection didst thou appear to the living, and to those who meant to hate thee . . . didst thou show thy countenance. . . . Thou, who didst so often return for but a few, why dost thou not now return but once for all of us? If they deserved to see thee . . . surely we in our utter desperation deserve to see thee. . . . Never has thy word been so necessary as it is today. . . . the rule of Satan has reached its full maturity. . . . the only remaining hope is in thy return.

"Return, O Christ, return! . . . We expect thee, Christ, at this end-time; we expect thee daily, although we are unworthy and although our desire is

(Continued on page 963)

## The Way of the Church—III



Hastily saddling his horse he rode a mile to one ranch—a mile to another, until he had stopped at every home.

# The Glory of the TUMBLEWEED

*by Ruth Sporkleder*

**B**ACK AND FORTH across the valley, between the hills and the wide, gray benches, the useless tumbleweed had been rolled and tossed by the ever-blowing summer winds. The autumn storm had sent it scurrying to pile high in the fence corners; now it was winter; the snow would come to cover the tumbleweed. When the snow came, the children knew it would soon be Christmas.

The half dozen ranchers in the valley were troubled about Christmas. Not that they had ever had a tremendous celebration, but there had always been a gift, an orange, candy for each child, and a small tree, brought by the engineer of the train

at their expense. On Christmas Eve they gathered around the tree at some rancher's home, and one would tell the story of the Christ Child who was born in a manger, and they would sing the old songs of Christmas.

But not this year! There was no money for the oranges and candy, and no one felt like singing. There had been a serious sickness among the children that fall, and in heaven there was a new little angel who was just learning to find his way to his little window where he could look down on the earth.

At last it was the day before Christmas. There was a great still-

ness in the air, for suddenly the wind had stopped blowing. The tumbleweed lay motionless on the ground. In the sky, back of the mountains, was a heavy gray cloud.

"Snow tomorrow," said a rancher to his wife, as he looked at the clouds. "A white Christmas—but for all of us in this valley, a gray Christmas—as gray as those clouds."

"It is the children I think of," replied his wife. "They ask all the time at whose house will be the Christmas tree, and will they have an orange and some candy for Christmas. We have sewed and knitted little gifts—but very little."

"It was so hot and so dry," said

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the rancher, "everything blew away—everything but that useless tumbleweed."

"It is good for nothing," sighed his wife, "not even to build a fire to warm the house."

At that moment a strange little puff of wind suddenly sent a bit of tumbleweed against the rancher's boots. He frowned as he looked at it. Then his face cleared. Flinging his arms about his wife, he held her close.

"The children shall have their Christmas tree," he exclaimed. "A big, golden tree that they will always remember! I will get the other men, and we will gather these tumbleweeds, and build a high tree. When the darkness comes tonight, we will light it. It will be like a million candles shining."

Hastily saddling his horse, he rode a mile to one ranch, a mile to another until he had stopped at every home. Soon, from all directions, the wagons began to converge on a central place on the prairie. As they came on, the drivers stopped and picked up the tumbleweeds and piled them on the wagons.

Again and again the wagons went out, and higher and higher from its broad base rose the pile of tumbleweeds. It was higher than the highest house—so high that the tallest rancher, standing on his wagon, could not toss another tumbleweed to the top.

That Christmas Eve when the darkness began to settle on the prairie between the mountains and the wide, gray benches, the wagons came again. This time, from each wagon tumbled the happy children. They raced toward the pile of tumbleweeds, shouting, "We're going to have a Christmas tree. It's the high-

est in the world. It goes way up to heaven!"

Every man took his place beside the tree, lighted his match and watched as his tiny flame grew and grew and joined the other flames. The children shouted and danced with joy. The golden sparks, like tiny golden stars, rose higher and higher toward the stars above.

Far up the railroad, the engineer saw the sudden bright glow. "Oh, not that, dear God," he prayed. "They have had so much trouble. We've got to get there and help them."

The train with its single baggage car and passenger coach doubled speed. It came to a jolting stop near the fire, and the engineer jumped from his cab and ran toward the fire. The passengers erupted from the passenger coach and ran with him.

## SONG AT CHRISTMAS

By Elaine V. Emaris

OH, WAS THE vibrant night the angels said,  
"Peace on the earth, good will to men,"  
so far  
Away and long ago that overhead  
Their message rings no longer, while the  
Star,  
The lovely dazzling Star, tonight is dim?  
Is there no longer, now, a going down  
Of restless weary hearts in search of Him,  
So beautiful, so dear, in Bethlehem town?

My heart, the night, the Star, the words of  
cheer  
Are close and quite discernible and sweet—  
And, heart, the "Peace on earth" will flourish  
here  
When souls and intellects and countless  
feet  
Abandon every road to war, and follow  
All little paths to peace o'er hill and hollow.

"What is this, anyway?" shouted the engineer angrily when he reached the fire. "I break all the rules because I think your home is burning, and it's only an old tumbleweed bonfire."

"No, no," replied a rancher, quietly. "This is a golden Christmas tree. It's all we could give the children this year."

The passengers silently looked at one another, remembering the abundance of gifts they were taking home with them. The children stopped their play and drew closer.

"Why," said a woman with a warm, lovely smile, "it is very fortunate that you lighted your Christmas tree. This is the Santa Claus train, and we have many packages on board for little boys and girls."

"Did Santa Claus put some on board for us?" asked a little boy. "Mom said maybe he couldn't see us because no one had a lighted-up tree, and it's real dark on the prairie."

"But you have a beautiful lighted-up tree," said the woman, "and we will go right back and find the packages."

One of the ranchers returned with the passengers to the train. Everyone happily shared his gifts until there was a pile of gaily wrapped packages spread on a blanket. They tied the corners of the blanket together and lifted it onto the rancher's back. "Merry Christmas, Merry Christmas to all," they called.

"Merry Christmas," replied the rancher, "and may God bless you and give you the happiest Christmas you have ever had."

When the red and green lights of the Christmas train had disappeared in the distance, the ranchers and the children gathered around the golden heart of the tumbleweed tree. One told again the wonderful story of the blessed Christ Child, and again they sang the old songs of Christmas.

Slowly the golden embers faded. A slow wandering snowflakes drifted downward. The sleepy children, treasuring their gifts, were lifted into the wagons.

"A white Christmas," said the rancher to his wife, "for all of us, a merry one. Never will I call anything useless, for if it had not been for the tumbleweed, our children would not be so happy tonight."

A new little angel, looking out of his window, smiled happily to himself.

# Solomon Mack and His Family

PART 3

by Archibald F. Bennett

SECRETARY, GENEALOGICAL SOCIETY

ON AUGUST 17, 1777 the New Hampshire Militia attacked the well-trained and disciplined Hessian soldiers. In a short time they had entirely encircled the soldiers in their commanding, strongly entrenched position, defended by cannon. Led by Stark they stormed this position. For two hours there was incessant fighting, which became hand to hand encounters after the ammunition was exhausted. Captain Elisha Mack of Gilsun commanded one of the companies, and his company and regiment took a prominent part in the fight. The names of their casualties showed "that Captain Mack's company was in the hottest of the fight."

The brilliant victory won that day raised the spirits of the people and relieved them from fear of destruction of their homes and property by invasion. Captain Elisha Mack was also in the battle of Stillwater, which resulted in the surrender of Burgoyne and his entire army.<sup>42</sup>

Capt. Elisha Mack, who was building the first bridge across the Ashuelot where the Stone Bridge now stands, was the hero of the notorious Keene Raid, which took place May 31, 1779. Gilsun had no Tories, while Keene had a considerable number. Thirteen refused to sign the Association Test, and others fled for a season. But there were still enough left to excite the suspicion and wrath of the zealous patriots of that day. Capt. Mack assembled a company. . . . He sent several men in the night to guard the houses where the Tories were known to reside (and who were suspected of furnishing the enemy with provisions). "At sunrise he rode into Keene at the head of his party with a drawn sword; and when he came to the house of a Tory, he ordered the sentinel, standing at the door, to 'turn out the prisoner.' The prisoner being brought out, and placed in the midst of his party, he proceeded onward." Their houses were searched for provisions and ammunition, as they were suspected of making collections of supplies for the British, but nothing of importance was found. He took the prisoners to Hall's tavern. . . . "and confined them in a chamber."

Capt. David Howlett (commander of the

Keene militia) quickly summoned his company with "arms and ammunition," and "about the middle of the forenoon" had them drawn up facing the south across the Square . . . with their muskets loaded. Capt. Mack's company was drawn up opposite. An express had been sent to Winchester for Col. Alexander, the commander of the Regiment. Soon after the assembling of Howlett's company he arrived, and demanded of Mack "if he intended to pursue his object. 'I do,' replied he, 'at the hazard of my life.' Then," said the Colonel emphatically, "you must prepare for eternity, for you shall not be permitted to take vengeance, in this irregular mode, on any men, even if they are Tories." This resolute speech cooled the ardor of many. After deliberating awhile, Mack ordered his party to face about, and led them a short distance southward; and the militia then went into the meeting-house." Seeing the determination of his superior officer whose orders he was under obligations to obey, and no doubt beginning to realize that his proceeding was entirely unlawful, Capt. Mack soon after led his company back silently toward home. . . .

There is no doubt that Capt. Mack, who was a bold and honored officer in the service of his country, was stirred up to the expedition by some of the zealous Whigs of Keene, who were afraid to be seen in it themselves. He felt the great importance of breaking up the Tory bands, and his action, though rash, ill-considered, and futile in its immediate results, had without doubt a salutary influence.<sup>43</sup>

Even the boys in the Mack families were eager to enlist in the American cause. Captain Mack's son, Elisha Mack, Jr., enlisted July 18, 1779, in a Berkshire Company, Massachusetts, regiment. On July 25, 1779 two young sons of Solomon Mack, Jason and Stephen, enlisted as privates in Captain Elihu Lyman's company, Colonel Elisha Porter's Hampshire Company, Massachusetts, regiment. Their record reads: "discharged Aug. 31, 1779; service, 1 mo. 12 days, at New London, Conn., including 5 days (105 miles) travel home."<sup>44</sup> Elisha, Jr., was in for a similar period.

It is evident that by this time Solomon Mack had moved to Monta-

gue, Mass. Having somewhat recovered from his serious injuries, he went with his two sons to serve his country at sea, where help was sorely needed.

Soon after I, with my two sons, went out a privateering, we ship<sup>t</sup> aboard a privateer of 114 tons, commanded by Capt. Havens, there was about eighty men on board. We were chased by five British privateers; they drove us in upon Horse-neck, where we got some of our guns on shore; we brought them to bear upon the enemy. We exchanged a great many shots; they shattered our vessel and cut away our rigging. The next day our officers went up into town, and five repaired our vessel—then hauled off from the wharf—then cast anchor—every man on board went to their rest except myself in the month of March. Very soon I espied two Row-gallies, two sloops (and) two schooners. I rallied all hands on deck; they quick obeyed and we weighed anchor; then hauled by the side of the wharf but had only time to get two cannon out on the point of land, and two on the stern of the vessel. This engagement began in the morning—the enemy gave us a broad side and where the bullets struck it had the appearance of a furrow made by a plough. Staddles (supports) in gun shot was all cut asunder. One of the Row-gallies went round the point of land to hem us in, and they had near ran aground, but with our small arms we killed forty of the enemy.<sup>45</sup>

My son Stephen, in company with the cabin boys, was sent to a house not far from the shore, with a wounded man. Just as they entered the house, an eighteen-pounder followed them. A woman was engaged in frying cakes, at the time, and being somewhat alarmed, she concluded to retire into the cellar, saying, as she left, that the boys might have the cakes, as she was going below.

The boys were highly delighted at this, and they went to work cooking and feasting upon the lady's sweet cakes, while the artillery of the contending armies was thundering in their ears, dealing out death and destruction on every hand. At the head of this party of boys, was Stephen Mack, my second son, a bold and fearless stripling of fourteen.

In this contest the enemy was far superior to us in point of numbers, yet we maintained our ground with such valor that they thought it better to leave us, and accordingly did so. (We were) pleased enough at the sight; for if we had been taken what

<sup>42</sup>A Narrative of the Life of Solomon Mack, pp. 12-14.

<sup>43</sup>Revolutionary Rolls of N. H., Vol. 1, pp. 325, 464, 65, 67, 196, 226, 227; History of Gilsun, N. H., p. 38; History of Keene, N. H., pp. 219, 220, 226, 229.

<sup>44</sup>History of Gilsun, N. H., pp. 160-161, 439-441; History of Keene, N. H., pp. 241-242.

<sup>45</sup>Massachusetts Soldiers and Sailors in the War of the Revolution, Vol. X, pp. 108-109.



would our punishment have been. Next we hoisted sail and made for New London.<sup>46</sup>

This must have occurred in March, 1780. They returned to their home in Montague, Massachusetts, where there were dams and bridges and mills to be built. Here on January 31, 1780 Solomon's daughter, Lovisa Mack, was married to Joseph Tuttle.<sup>47</sup>

By this date both Solomon and his wife Lydia had lost their fathers by death. The inventory of the estate of Daniel Gates of East Haddam, Connecticut, was taken October 5, 1775. In his will, dated September 1, 1769, Deacon Daniel Gates had made bequests to his "daughter Lydia Mack," including a piece of land.<sup>48</sup>



Gilsum, New Hampshire, birthplace of Lucy Mack Smith, daughter of Solomon and Lydia Mack.

Of his own father's death Solomon wrote:

Ebenezer Mack departed this life in 1777. He went to the door to fetch in a back-log, and returned after a fore-stick and instantly dropped down dead on the floor. You may see by this our lives are dependent on a supreme and independent God.<sup>49</sup>

Death had also deprived Lydia Gates Mack of her mother Lydia, August 14, 1778. The youthful Stephen Mack reenlisted in the Continental Army, this time for three years. The record of his service reads:

MACK, STEPHEN. Receipt dated Montague, March 24, 1781, for bounty paid said Mack by the town of Montague to serve in the Continental Army for the term of 3 years; also, descriptive list of men raised

in Hampshire Co. to serve in the Continental Army, as returned by Noah Goodman, Superintendent; age 16 yrs.; stature, 5 ft. 4 in.; complexion, light; hair, light; occupation, farmer; engaged for town of Montague; engaged April 2, 1781; term, 3 years; also, Private, Capt. John Trotter's co., Col. Rufus Putnam's (5th) regt.; muster roll for April, 1781, dated West Point.<sup>50</sup>

Stephen was actually, at this time, not yet fifteen years of age. The circumstances connected with his enlistment are related by his sister, Lucy Mack Smith:

A recruiting officer came into the neighborhood to draft soldiers for the Revolutionary war, and he called out a company of militia to which my brother belonged in order to take therefrom such as were best qualified to do military duty. My brother, being very anxious to go into the army at

fishing voyage, and so I went two voyages. The third voyage I was in the cabin when I heard a rout on deck. I sprang up as quick as possible and there being a terrible hurricane as ever I saw in my life, both masts were carried overboard and if they had not we must all have found watery graves. . . . Our Capt. and all hands appeared to be greatly surprised but we was all spared through the tempest, we ought to be thankful to our God for a few moments for repentance; but we thought nothing of these things.

The hands all left her but myself and my son; we stuck fast by the hull, and that night we caught 25 large fish; but by jury masts we worked her into Liverpool. We went on board another vessel and sailed for Halifax. Meanwhile Capt. Foster repaired his schooner and proceeded to Halifax and there he found me; I bought his vessel and by good fortune I was able to pay the whole purchase except eight pounds. I then took a freight and went to St. John's, and on our return to Halifax we were overtaken by a gale of wind and well nigh lost all hands, vessel and cargo. We however made for Mount Desert and obtained it. I was very uneasy about my property, but thought of nothing else. We repaired our vessel and returned to Halifax; this was the first of January, such a day I never saw before nor since; nothing but confusion; almost every sailor was intoxicated, myself amongst the rest. . . .

The next day I sailed up the bay of Fundy and wintered at Hawton. There I made an agreement to take thirty passengers on board (at eight dollars per head) and carried them to New London and brought them back again in the spring. So I returned to Halifax and took in a freight of dry goods, and again sailed for Hawton. On our passage we struck on a reef and employed other small vessels to take her loading and carry it to Liverpool harbour and secure it; and then I informed the sundry owners of the circumstance. But I soon got my vessel off again, but it cost me one dollar an hour for each man. The cost being so much, I was obliged to sell her to defray the expences. Again I was left destitute of property.

I had by this time recovered my health, and was not willing to return empty. I immediately went to work and again obtained the same vessel by honest industry. My next business was to follow coasting, but late in the fall I landed at Salem and was taken very sick. I lay there some weeks when I recovered and returned to my family after an absence of four years, in which time I had not heard from them.

I had very little property and my family had been turned out of doors on account of placing confidence in those that I took to be my friends, but by unjust dealing they took hundreds of dollars of my property. . . . Kind reader, look at the nature of mankind, what they will do for silver and gold, but after all this earth, hard labor and perplexity of mind, I had won nothing and the best of my days were past and gone and had to begin entirely anew. I now thought all was gone, and I did not care whether I lived or died. But, however, I went to work and shifted from plan to plan.<sup>51</sup>

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<sup>46</sup>The History of Joseph Smith By His Mother, Lucy Smith, pp. 6-7.

<sup>47</sup>Montague Vital Records, p. 91.

<sup>48</sup>Colchester Wills, Vol. 4, pp. 155-156, 232.

<sup>49</sup>A Narrative of the Life of Solomon Mack, p. 3.

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<sup>50</sup>Massachusetts Soldiers and Sailors in the War of the Revolution, p. 109.

<sup>51</sup>History of Joseph Smith By His Mother Lucy Smith, p. 21.

<sup>52</sup>A Narrative of the Life of Solomon Mack, pp. 14-17.

## Let's Read This Christmas

### ELLIE'S PROBLEM DOG

(Catherine Woolley. Morrow Junior Books, William Morrow & Company, New York. 1955. 159 pages. \$2.50.)

**E**VER SINCE her dear Pete died of old age, Ellie had missed him sorely, and when an ownerless dog appeared one day, her heart went out to him. Although the stray dog held no appeal for Ellie's family or neighbors, her efforts to win them over and to train "Brownie" combine to make a heart-warming story for the eight to twelve year old.—E. J. M.

### THE CHILDREN OF GREEN KNOWE

(L. M. Boston. Harcourt, Brace and Company, New York. 1955. 157 pages. \$2.75.)

**R**EAL LIFE and fantasy mingle in the most satisfactory way in this unusual book, which is a story both for adults and for the youngest children. It is illustrated charmingly with sketches by Peter Boston.—E. J. M.

### SANDY AND THE SEVENTEEN BALLOONS

(Jane Thayer. Morrow Junior Books, William Morrow & Co., New York. 48 pages (with illustrations). 1955. \$2.00.)

**B**ALLOONS, unfortunately, do not last forever, and Sandy was heartbroken when he popped his new balloon by hugging it too hard. Mother took him to buy a new one, and Sandy had many experiences which caused many a chuckle to passersby as he returned home, a tired little boy.—E. J. M.

### THE SWANS OF WILLOW POND

(Olive L. Earle. (Illus. by the author). Morrow Junior Books, Wm. Morrow & Company, New York. 1955. 64 pages. \$2.00.)

**W**ILLOW POND was exactly right for a swan nursery. In the spring, the young cob and his mate built their nest on its bank and settled down to hatch the greenish-gray eggs. Soon five fluffy cygnets paraded solemnly on the tree-lined pond.

This story of a swan family during one year comes vividly to life. The wonderfully detailed drawings in black and white are especially dramatic.—E. J. M.

### COUNTRY SCHOOL

(Jerold Beim. (Illus. by Louis Darling). Morrow Junior Books, William Morrow & Company, New York. 1955. 48 pages. \$2.00.)

**J**EROLD BEIM's understanding of a small boy's feelings and problems has made him one of the most popular authors writing for young children today.

Tony's first day at school is a little frightening. Then Tony finds someone more frightened and lost than he, and the long hall with its forbidding closed doors becomes a gateway to a friendly new world and a satisfying adventure.—E. J. M.

### DIANA IN THE CHINA SHOP

(Eleanor Frances Lattimore. Illustrated by the author. Morrow Junior Books, William Morrow & Company, New York. 1955. 128 pages. \$2.25.)

**D**IANA HAD always longed to help her grandmother in the Old China Shop in their home in Charleston. The beautiful, fragile objects fascinated her, but sometimes she despaired of ever becoming really helpful. Then came a thrilling incident which proved to Grandmother that she was a responsible young lady.



—Frank J. Miller photo

Set in the quiet beauty of this gracious Southern city, Diana's story will not fail to enchant Miss Lattimore's many readers.—E. J. M.

### JASON AND TIMMY

(Sally Scott. Harcourt, Brace and Company, New York. 1955. \$2.00.)

**I**N his true-to-life story of two brothers and a rousing morning of fun, Sally Scott has once again portrayed a group of real boys who will quickly seem like friends to interested young readers. Beth Krush has made the pictures enhance the story all through the book.—E. J. M.

### EDDIE AND HIS BIG DEALS

(Carolyn Haywood. William Morrow and Company, New York. 1954. \$2.95.)

**T**HIS TIME Eddie's adventures develop from his big deals in the collection of "valuable property." One humorous adventure follows another, and Eddie has some harrowing experiences with girls, a printing press, a peacock on the loose, a doll, and a red wig. The stories of Eddie's bumbles, bobbles, and successes will be amusing to young readers.—A. H.

### BEEZUS AND RAMONA

(Beverly Cleary. William Morrow & Company, New York. 1955. \$2.50.)

**I**T IS NOT that four-year-old Ramona deliberately sets out to make trouble for her nine-year-old sister Beezus and others—

she simply has more imagination than is healthy for any one person. One escapade follows another in this hilarious book, and the imagination of Louis Darling's illustrations points up the fun in this writing by Beverly Cleary, author of *Henry Huggins* and other books.—A. H.

### THE BOY ON LINCOLN'S LAP

(Jerold Beim. William Morrow and Company, New York. 1955. \$2.00.)

**A** GROUP of boys carelessly play on and about a statue of Abraham Lincoln, and later learn about Lincoln, and determine to show respect to the statue. How their endeavors to do good turn to near tragedy, and how they turn an enemy into a pal, provides interesting entertainment and an excellent example to the young reader. It is a realistic story made even more delightful by the effective illustrations of Tracy Sugarman.—A. H.

### WINGS IN YOUR FUTURE

(Leo Schneider and Maurice U. Ames. Harcourt, Brace and Company, New York. 1955. \$2.75.)

**A**LTHOUGH described as "aviation for young people," the principles of air travel, instructions for simple home experiments of flight principles, explanations of jet propulsion and its future, and a simulated flight from New York to Chicago giving details of flight preparation and control, all blend into one of the most interesting presentations a young person or a layman could read.—A. H.

### THE POWER OF POSITIVE THINKING FOR YOUNG PEOPLE

(Norman Vincent Peale. Prentice-Hall, Inc., New York. 1954. \$2.95.)

**T**HROUGH illustrating the problems of the young by stories of the young; Dr. Peale reaches into the heart of teen-agers and helps develop the proper approach and attitude toward life and its complexities. Specific suggestions are the key to the success of this book which is good counsel to young people.—A. H.

### TIM AND THE PURPLE WHISTLE

(Julie Forsyth Batchelor. Drawings by Wm. H. Hutchinson. Harcourt, Brace & Company, New York. 1955. \$2.25.)

**B**EING a peddler's boy was a new experience for young Tim, who, in spite of himself, was a scary-cat, so his father had given him a little tin whistle to blow when he was most frightened. How Tim, with his dog Bigs, learned not to be a scary-cat makes an exciting and memorable story for the young.—A. H.

### FROG WENT A-COURTIN'

(John Langstaff. Illustrated by Feodor Rojankovsky. Harcourt, Brace and Company, New York. 1955. \$2.50.)

**F**ROM THE GAY, multi-colored pages of this delightful book comes an adaptation of an age-old ballad of the frog and the mouse and of their ensuing wedding breakfast with all their animal and insect friends.

(Continued on page 986)





President Stephen L.  
Richards

President David O.  
McKay

President J. Reuben  
Clark, Jr.

## AN EXPRESSION OF GRATITUDE

*by President David O. McKay*

**B**RETHREN AND SISTERS: Being keenly sensitive of the great responsibility of this moment, I crave an interest in your sympathetic attention and especially in your faith and prayers.

My feelings this morning can be expressed in one word—gratitude. I should like to quote from the Psalmist:

“O give thanks unto the Lord; call upon his name; make known his deeds among the people.

“Sing unto him, sing psalms unto him; talk ye of all his wondrous works.” (Psalm 105:1-2.)

Giving thanks means in this case, I am sure, a fullness of thanks, which is the outward expression of a grateful feeling. Gratitude is the feeling itself. That is in the heart. Thankfulness is measured by the number of words; gratitude is measured by the nature of our actions. Thankfulness is the be-

ginning of gratitude; gratitude the completion of thankfulness. “Gratitude is the heart’s recognition of kindness that the lips cannot repay.”

I feel grateful and happy this morning for so many evidences of the goodness of the Lord that I wish I could strike a note of optimism that would reverberate to the uttermost parts of the Church. In the words of Frank L. Stanton:

“This world o’ God’s is brighter  
Than we ever dream or know;  
Its burdens growin’ lighter—  
An’ it’s Love that makes ’em sol  
An’ I’m thankful that I’m livin’  
Where Love’s blessedness I see,  
’Neath a Heaven that’s forgivin’  
Where the bells ring ‘Home’ to me!”

I know that since our conference last April, many of us have had difficulties, disappointments, and failures where we

wanted so much to succeed; wounded feelings from barbed tongues; sickness; some of us have passed through the experience of death of loved ones; but these are all incidents in life which, when not understood, may harrow our feelings until we are crushed.

I am aware, too, that there have been jealousies, petty intrigues, meannesses, misunderstandings on occasions, and that men and women, magnifying these weaknesses of human nature, have made themselves miserable and perhaps scattered gloom instead of sunshine into the hearts of their associates.

But notwithstanding these disagreeable, discouraging facts, I am sure that we have cause this morning to rise above petty things and, as the Psalmist says, make known among the people the Lord’s deeds, which are always good and beautiful. Paraphrasing a familiar song, let us, “Count our many bless-

(Continued on following page)

ings; name them one by one, and it will surprise us what the Lord has done."

There are so many things for which we should be thankful, time will not permit our even naming them, but I should like to call your attention at least to four or five:

First: loyalty and devotion of the presiding priesthood of the Church.

Second: the vitality and growth of the Church.

Third: the success of the choir on its recent tour in Europe.

Fourth: the dedication of the temple.

Fifth: *the happiness we may secure in obedience to the restored gospel of Jesus Christ.*

I haven't words to express my gratitude for the support and loyalty of President Richards and President Clark and the work they have carried on at the office and throughout the Church. I make this public expression of my appreciation and gratitude, which applies also to the Council of the Twelve, the Assistants, the Seventy, the Bishopric, and the Patriarch, and to all those who preside in stakes and wards and quorums and organizations, in the presidencies of missions throughout the world. Nobody who has not come in contact with these men and women can realize their loyalty, their energy, and devotion. I wish to express, too, appreciation for the co-operation of the civic authorities in our state and in nations, in the South Pacific, in Europe, and wherever the missions of the Church are operating. I know these are mere words, but they express a true feeling of gratitude. God bless them wherever they are.

### *Activity and Growth of the Church*

Now as to the activity and growth of the Church, that is shown in many ways:

First, in the increase in membership. You will be pleased to know that since we met last October, over 73,500 people have joined the Church; two new missions have been organized—the South Australian Mission, attended by Elder Marion G. Romney, who was accompanied by Sister Romney; and the Southern Far East Mission (the Japanese Mission changed to the Northern Far East Mission) where President Joseph Fielding Smith officiated, accompanied by Sister Smith, and by Brother Herald Grant Heaton, who is president of the Southern Far East Mission—a great opportunity—the ground laid for that division by Elder Harold B. Lee and Sister Lee a few months ago.

Other missions are demanding similar attention.

The activity and vitality of the Church are shown also in the increase in tithing. Last year the tithing was the largest we have ever had, and this year up to September, it is 10.7 percent higher than last. This is a very significant index to the service, loyalty, and spirituality of the members of the

Church. We are grateful to you for your devotion. You have shown in increased attendance at sacrament meetings that devotion. I sincerely hope that I may report an improvement in these sacrament meetings in order and reverence.

As members of the Church in our worshiping assemblies, we should improve I think, in this regard. Presiding authorities in stake, ward, and quorum meetings, and especially teachers in classes, should make special effort to maintain better order and more reverence during hours of worship and of study. Less talking behind the pulpit will have a salutary effect upon those who face it. By example and precept children should be impressed with the inappropriateness of confusion and disorder in a worshiping congregation. They should be impressed in childhood, and have it emphasized in youth, that it is disrespectful to talk or even to whisper during a sermon, and that it is the height of rudeness to leave a worshiping assembly before dismissal.

Courtesy, respect, deference, and kind consideration are all pleasing attributes that may be shown on all occasions, and wherever manifested contribute to the pleasure and sweetness of human relations.

If there were more reverence in human hearts, there would be less room for sin and sorrow and more increased capacity for joy and gladness. To make more cherished, more adaptable, more attractive, this gem among brilliant virtues is a project worthy of the most united and prayerful efforts of every officer, every parent, and every member of the Church.

### *Successful Tour of the Tabernacle Choir*

Another reason for gratitude and joy this morning is the recent successful tour of the choir in Europe.

The reception given them at Greenock, Scotland, when the Provost, Mr. John Porter, and the Bagpipe Band of that city, gathered on the wharf, took a tug out even to the ship, and returned with the second group of singers, was almost a royal welcome. I cannot refrain from mentioning that, because fifty-eight years before, I stood on the same wharf and saw emigrants, returning missionaries take the tugboat out to the ocean liner. I contrasted our feelings and the attitude of the people fifty-eight years ago with this reception on that morning.

Then in the afternoon, it was repeated by the Lord Provost of Glasgow and his Lady, Lord and Lady Andrew Hood. As he stated, in his extemporaneous speech of welcome—as he laid aside his prepared speech—this is probably the first time an organized group of the Church of Jesus Christ of Latter-day Saints has been officially received in Scotland. That was Friday, August 19, 1955.

I shall let others who were constantly with the choir report their achieve-

ments. Sister McKay and our party had the opportunity to attend only four concerts—the one held in Kelvin Hall, Glasgow; in Royal Albert Hall, London; the Fest Hall in Bern, Switzerland; and in Tonhalle in Zurich, Switzerland.

The service rendered by the Tabernacle Choir on their tour brought credit to our state, and the Church, and to our country as perhaps no other organization has been able to do.

To transport 379 members of a singing group with their escorts, making a company of approximately 600, was a herculean task. The difficulties of transportation and hotel accommodations had really just begun when they landed at Greenock. But their tour, as you all know, proved to be successful beyond our fondest hopes. At every concert they were given an ovation. Elder Richard L. Evans especially, who gave the spoken word, Elder Lester F. Hewlett, president of the choir, the directors, the organists, and every member of the choir deserve the highest praise. The dignified attitude of the group as a whole, their comely deportment, their evident sincerity of purpose, their responsiveness, won the audience even before they started to sing.

Mr. Edmund J. Pendleton, music critic of the *New York Herald Tribune* of Paris, France, wrote as follows: (I will read this one because I think it has not been published.)

"The simplicity of attitude and the evident sincerity on the part of every participant from the last chorister to the conductor, J. Spencer Cornwall, is moving to behold. The wealth and health of the choir's sonority, and its freely consented discipline, achieved results difficult to duplicate without a similar faith in a job to be done. The whole program was sung by heart, in the most literal sense."

"The technical side of the performance—balance, tone quality, attack, shading, diction—was thoroughly satisfactory, and in certain strong moments thrilling."

It gives me great pleasure, therefore, to make public acknowledgment and express the thankfulness of a grateful heart to Elder W. Jack Thomas and his faithful wife, Emma, who first suggested a European tour and worked so diligently and enthusiastically in soliciting funds, and who labored so faithfully for months in looking after the transportation and physical comforts of the members of the choir; also to the advisory committee—Elders Mark E. Petersen, Adam S. Bennion, LeGrand Richards, who proved themselves masters of details, the application of which contributed much to the success of the tour.

To President Paul C. Child, who with Mr. Charles D. DeKock, manager of the Foreign Escorted Tours Department, New York City, and Mr. Robert H. Smith, also representing the Foreign Escorted Tours Department of New York, had complete charge of all the transportation problems as soon as the choir landed at Greenock, Scotland, until the final concert held in the Palais de Chaillot Theater, Saturday night,

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September 17, we wish to express deep appreciation.

These men, with Elder Richard L. Evans, worked night and day to make the trip successful. In London, for example, when the tour managers were selling round-trip tickets to the groundbreaking ceremonies in Newchapel near London, at a cost of two dollars each, Mr. DeKock worried all night about it and the next morning said to Brother Child: "This is a very important event, and many people are coming from all over Great Britain and various other countries to attend; it would be a shame if members of the choir were not present." (That was not scheduled, you see, originally.) "I am going to furnish the transportation free of charge to everyone who wishes to attend those services."

After he heard the choir concert in Manchester, England, the same gentleman said: "Paul, I took this job as an objective thing; I want you to know from this hour on it is *subjective*. I have never been so lifted up in all my life! I am going to give everything I have to the success of this tour."

Mr. Robert R. Mullin who handled the over-all publicity of the choir tour and worked in conjunction with the J. Walter Thompson Company in Europe, told Elder Mark E. Petersen that his company was so much in sympathy with the over-all purpose of the choir tour that they did all of their work at cost, without charging any agency commission as is usually the case.

To all individuals and business firms who contributed their money towards paying the expenses of this eventful tour, we now publicly express our gratitude. I have no hesitancy in saying that from the standpoint of good will, in fostering better understanding between our Church, our state, our country, and the European nations visited, money has never been spent more profitably.

Of course, there were difficulties and inconveniences, even tragedies, but these are incident to any great undertaking, and especially one of such herculean proportions as transporting six hundred people over Europe in thirty days.

To the doctors who looked after the health of the choir members and to all others who assisted in any way in making this tour successful, we now express our thanks and deep appreciation.

#### *Dedication of the Swiss Temple*

Another cause for rejoicing this morning (and I tell you it is a most significant one as an event in the history of the Church) is the dedication of the first temple on European soil, Sunday, September 11, 1955, with two sessions that day, and two each succeeding day until Thursday, September 15. The Tabernacle Choir was present and furnished the music, with Sister Ewan Herbrecht as soloist. The choir and Sister Harbrecht never sang more feelingly than they did at both the morning and afternoon sessions of the first day of the dedication. I wish all members of the Church might have felt the intensity of the spiritual services on that memorable occasion.

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When the time came to welcome the hundreds who crowded the rooms at the first session, it seemed proper to express also a welcome to an unseen, but seemingly real audience, among whom were possibly former presidents and apostles of the Church, probably headed by the Prophet Joseph Smith, to whom was revealed the essential ordinances of baptism for those who died without having heard the gospel; also his nephew, President Joseph F. Smith, who prophesied forty-nine years ago in the city of Bern that "temples would be built in divers countries of the world." Among them, too, I thought surely might be numbered Elder Stayner Richards who was president of the British Mission at the time those two temple sites in Europe were chosen. With these distinguished leaders we thought, too, there might have been departed loved ones whom "we could not see, but whose presence we felt." At any rate, we all agreed that the veil between those who participated in those exercises and loved ones who had gone before seemed very thin.

Again, we take opportunity to express publicly appreciation to the architects, contractors, technicians, and workers who labored long and faithfully to have the temple completed for dedication on that day. Two nights before that service, workmen labored all night long and expressed themselves as doing it willingly.

It had been announced that regular ordinance work would not commence until Monday morning, September 18, but through the indefatigable efforts of Elder Gordon B. Hinckley, assisted by Elder Paul Evans and others, it was reported that a company might be accommodated on the morning of the 16th following the final dedicatory service Thursday night.

Accordingly, two sessions were scheduled for German-speaking people—one at 7 o'clock in the morning, and the other at 1 p.m. But members from the French Mission said, "the choir will be in Paris Saturday night, and if, while we are present here, we could go through the temple and get home for that, we should appreciate it." Accordingly, we gave them 5:00 p.m. Friday, as their opportunity to go through the temple.

Then came President Eben R. T. Blomquist, representing the Swedish people, who said, "if we could come at 9:00 o'clock at night, we would be willing to wait over so that we could return Saturday in accordance with our schedule." So instead of two sessions, we granted four, resulting in continual sessions from seven o'clock Friday morning until seven o'clock Saturday night.

Members from the Netherlands Mission had been invited to come Saturday morning at 7:30. They were there, and the workers who had worked all night, who were necessary to guide the workers from Holland, continued on duty.

The faithful members endured the inconveniences gladly because the privilege of going through the temple at that time was a great accommodation to them.

We here express appreciation to President William F. Perschon, President Samuel E. Bringham, Elder Edward O. Anderson, Elder Gordon B. Hinckley, Elder Paul Evans, and all the missionaries and workers who rendered such unselfish service to the fortunate members of the Church who were privileged to go through the first temple in Europe.

#### *The Gospel Plan the Greatest of All Blessings*

Truly, it is fitting to give thanks to the Lord and to talk of all his wondrous work; and in doing so, we must include the greatest of all of his blessings—the sending of his Only Begotten Son to give to all our Father's children redemption, and to those who will listen and obey the gospel, salvation and exaltation in the kingdom of our Father. *Obedience to the principles of the gospel brings happiness*, and happiness is what all men seek. Indeed, the Prophet Joseph Smith said that "Happiness is the object and design of our existence, and will be the end thereof"—and this is important—"if we pursue the path that leads to it." As an end in itself, happiness is never found; it comes incidentally. Note: "It will be the end thereof if we follow the path that leads to it, and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (*Teachings of the Prophet Joseph Smith*, pp. 255-256.) "Happiness consists not of having, but of being—not of possessing, but of enjoying. It is a warm glow of the heart at peace with itself. A martyr at the stake may have happiness that a king on his throne might envy. Man is the creator of his own happiness. It is the aroma of life lived in harmony with high ideals. For what a man has he may be dependent upon others; what he is rests with him alone. What he obtains in life is *not acquisition*; what he attains is true growth."

William George Jordan continues: "The basis of happiness is the love of something outside itself. Search every instance of happiness in the world, and you will find, when all the incidental features are eliminated, there is always the constant, unchangeable element of love—love of parent for child; love of man and woman for each other (husband and wife); love of humanity in some form, or a great life work into which the individual throws all his energies.

"Happiness is the voice of optimism, of faith, of simple, steadfast love," interest in some great cause, that is worthy of a life's work. My fellow workers: What is the "Great cause worthy of our life's work?" *The restored Church of Jesus Christ!* Is there anything greater in all the world?

My heart rejoices that we have the privilege of working together to establish through that Church the kingdom of God on earth.

May our great life's work be the promulgation of the restored gospel, that God's purposes may be consummated for the peace and happiness of mankind, I humbly pray this morning, in the name of Jesus Christ. Amen.

# Needed: A Converted Ministry

by President Stephen L Richards

OF THE FIRST PRESIDENCY

**M**Y DEAR brethren and sisters: I thank the Lord for the inspiration of this great conference, coming to us from lovely singing, part of which we have just listened to, and from the lofty, inspirational messages of our brethren. I humbly pray that I may contribute a little to the appreciation of the great work in which we are engaged and to its advancement in the world. I think the missionary work of the restored Church of our Lord has received major emphasis at this conference. The extended and outstanding labors of our beloved President; the dedication of a European temple with the prospect of others to follow; the history-making tour of the choir over the seas to foreign lands; the organization of new missions on the other side of the world, and the extended visits of existing missions by our brethren of the Twelve, have all served to arrest and focus our attention on missionary work to an extent probably never exceeded in the history of the Church, except perhaps in its early beginning when such a vast proportion of the means and energies of the people were devoted to the carrying of the gospel to foreign lands.

What an encouragement, and what rejoicing this has brought to all those who love the Lord's work of the latter days! On every hand are heard expressions indicative of the gratification and joy of the people in these accomplishments. They voice their love for and admiration of the President, their jubilation over the successful trip of the choir, and their expectation of great results to follow.

I have thought, my brethren and sisters, that it might be appropriate here today to propound this question: How may all this just pride, admiration, rejoicing and enthusiasm be translated into effective service and devotion for the continued expansion of our Father's kingdom here in the earth?

Perhaps a general answer to this question might suffice—to live righteously and serve faithfully—but I think a breakdown of that answer might be of some value to us.

The first specific item which I shall mention is the need for more people to serve in these missionary callings.

Fortunately, after deliberations and negotiations covering a long period of

time, we have some clarification and consequent liberalization in the calling of our young men to serve as foreign missionaries. A foreign missionary is one who serves outside the stake where he lives. It has long been the practice of the Church to utilize young men for this service. I wish here to express my own gratitude and that of the officers and membership of the Church for the young men who have so dutifully, willingly, and faithfully responded to their missionary calls. What a glorious and admirable segment of our society are these young men of the Church! They are the pride of the communities from which they come.

Young men are well adapted to missionary service. They have the physical strength and stamina; they have the mental alertness; they have the adaptability and the buoyance of youth, and when properly conditioned for the service, they have the spiritual receptiveness to bring them a firmness of conviction and testimony that becomes contagious to those whom they serve.

The innate goodness of these young men shines from their very countenances, as they visit the homes of the people.

It has been my observation that although young, these missionaries quickly attain a maturity in thought, judgment, and wisdom that is without parallel for those of their age. As ministers of religion they are frequently confronted with important problems and situations of vital nature to those concerned. They handle organizational matters; they deal with delicate domestic problems; they give fatherly counsel to young and old alike; and they bless with a sagacity and power far beyond the maturity of their years. You know what it is, my brethren and sisters, which enables them so successfully to perform these labors of wisdom and love.

Some understandings have recently been reached which enable us to call to the missionary service more of our young men. We need them. We can use them to great advantage. We hope bishops, presidents of stakes, and presidents of missions, will diligently search out those who are eligible for this distinguished service. The young men do not call themselves. No one does in this Church. All are responsive to the appointment of the Holy Priesthood

which presides over all. So I appeal to the presiding officers to make a diligent search and make recommendations, and I appeal to all who receive calls to respond with glad hearts to embrace the glorious opportunities of missionary service.

Missionary service is strenuous. Its success depends on energy and intelligent devotion to its ideals and procedures. Good health is a requisite for mission eligibility, at least in the foreign missionary service. Our missionaries travel in pairs. No one goes alone. One sick or disabled man detains another from his work and often retards the performance of important responsibilities. So, while we cannot insure against unforeseeable sickness and accident in the mission field, we must take every precaution to assure physical fitness and good health before departure on these assignments.

If any of our people suffer disappointment because of our requirements for good health as a requisite to the foreign missionary calling, we hope they may take a measure of comfort in the realization that the missionary work to be accomplished is immeasurable, and that it is just as important to bring the gospel to their next door neighbors as to one of our Father's children ten thousand miles away.

I cannot pass by without mention of some phases of the preparation for our missionaries. We have had a little difficulty in recent years in convincing some public officials that our young men possess the qualifications to be classified as ministers of religion. Legally now the point is pretty well cleared.

We extend our appreciation for the good offices of this state's representatives in Congress and their friends in bringing about a Congressional Historical Record in the Legislation extending the Draft Act, which clearly recognizes in the interpretation of the statute the exemptibility of our missionaries as ministers of religion. We do not regard this favorable interpretation as being a discriminatory concession to us in any respect or degree. It helps us because it is a just clarification which may not have been clear to some officials.

Now, not because there is urgent need of it, but because I think it may serve other purposes, I wish to bring forth

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ward a few items which justify this conclusion that our young men missionaries are ministers of religion. I grant you that they do not always look as other ministers look. They may be disappointing to some in formality and grace of expression. Many of them may not have attained the scholastic standing reached by most of the profession. What is the missionary's training for the ministry?

First, he is usually reared in a home presided over by a man of the priesthood, who, in certain aspects at least, may be looked on as a man of the ministry. The functions of the ministry are carried forward in large measure in the future missionary's home. Prayer, blessings, scriptural and religious learning are features of his early environment. He is accorded the opportunity of participation. He prays, he sings, he reads, he studies, and in adolescent years, joins in sacred religious ordinances.

Second, in the religious educational program of the Church, he becomes identified with the organizations of the Church. His mother may bring him to Sunday School as a baby; he toddles into the infant classes; and from then on he is taught, and he learns the literature of the Church and the ways of the Lord.

Third, he is integrated into a spiritual society. His recreation, which not infrequently brings the contacts which enable him to choose his life's partner, is supervised and directed under religious auspices, whose constant endeavor it is to clarify and define the ultimate goals of life. In the atmosphere of such spirituality, his spirit nature is nurtured and developed. His liberal participation in all such institutions and exercises is calculated for the development of that spirituality. What I may ask, is more essential to a ministerial calling?

Fourth, there then comes to the adolescent youth training and experience without counterpart in any other institutions of which I am aware. He enters the quorums of the priesthood. At the age of twelve he is first ordained and inducted into a group of approximately his own age.

He is taught the history of the priesthood, and he is made to understand that the power conferred upon him, even though a mere youth, derives from the authentic power given by the Lord Jesus Christ through his servants to those selected to receive the priesthood in this dispensation of time, and from whom it has come in direct and authentic succession to this boy. He has respect for this calling, and he seeks to discharge his duties as a youthful holder of the priesthood of the Lord. Is that training for a minister in the gospel of Christ? Is there anything taught in the seminaries of ecclesiastical learning more important as a groundwork for ministerial service than actual participation in the functions and offices of the priesthood?

Well, this young man continues through the various gradations of the priesthood, always being given and assuming larger participation in the functions of the Church and the blessing of the people.

Fifth, much of the education of the young man, not only in the Sunday School, the other auxiliary organizations, and the priesthood quorum, but also in his academic training, is directed toward acquisition of theological learning and capacity to live and expound the principles of the gospel. Church schools, institutes, and seminaries are available to him in this preparation.

If he avails himself of all these privileges, I say he is prepared for missionary service and for ordination and

setting apart to go forth as an ambassador and minister of the Lord Jesus Christ in teaching his gospel to the people and performing ministerial services among them. I hope that never again in our own country or in other countries will the ministerial status of our missionaries be seriously questioned.

We can use young women of eligible age, health, and spiritual qualifications in the missionary service. They have performed an outstanding work in foreign and local missions. Their pleasing manner, their intelligent and persuasive elucidation of the principles of the gospel have won for them sympathetic listeners where others have failed. Their services are sought by all the missions because of their competence and the lovely atmosphere and spirit they bring, but they must have good health, for the labors are strenuous.

We have need for married couples in the missions—men and women of maturity and experience whose families have been reared, who can go into missions and not only proselyte but also teach to branches of the mission the great principles of self-government, to give guidance under the direction of the mission president to the efforts of new members who have not been schooled in the procedures of the Church.

Perhaps I have said too much with reference to the details of some of our missionary procedure. If I have, please ascribe it to my intense interest in the success of our great system.

May I now make a few comments on some matters which, in my judgment, have a bearing on our whole missionary endeavor. I have spoken to you about these matters before, but I deem them worthy of further attention to fortify our resolution to capitalize on the not-

*(Continued on following page)*



able missionary experiences which I first mentioned.

These comments and observations I bring forward under the general caption of *courage and frankness* in gospel exposition. I think perhaps I may have received my idea and urge to mention this matter from the series of addresses presented by our brethren during recent months on the Sunday evening program of the Church broadcast over the radio. I do hope that many of you have listened to these programs, and I hope sincerely that many of our friends not in the Church have listened, also. The messages were meant for them.

I think these messages are furnishing a pattern that all of us may well adopt in our attempt to share the gospel with our neighbors and with the world. The addresses were dissertations on gospel principles, literally reciting scriptural support for the doctrines we espouse and teach. The feature of the discourses, however, which arrested my attention was the speaker's approach to the listening audience.

After or during each exposition of a principle of the restored gospel, the speaker confronted his listeners with one or more personal questions, of which the following are examples. (I attempt to give only the idea, not the language.) All of the questions were presented with the utmost courtesy, and in a spirit of friendliness, but in frankness.

After the lecture on the personality of God, follows the question: Are you, my friend, converted to the worship of a personal God, the Father of the Lord Jesus Christ, our Eternal Parent, and the Organizer and Ruler of the universe? Is he a real Father in heaven to you, as you offer your prayers and supplications to him? Or are you inclined to accept in lieu of such a concept that God is merely a principle of power in the universe without personality? Do you believe that such a nebulous concept of the Almighty will be adequate to govern in the affairs of men and bring reverential obedience to divine law and brotherhood among the sons of God?

And then after an explanation of baptism, these frank questions: Are you, my Christian friend, convinced in your own heart that the baptism you have received is the baptism prescribed by the Savior of the world as essential for the salvation of man and entrance into the Father's kingdom? Have you complete confidence that the authority performing baptism for you emanates directly from the Savior, who is the Author of salvation? Would you not, if you seek for truth, feel far more contented to receive baptism in the manner in which our Lord himself received it, performed by divine authority traceable directly to reliable sources verified by recent history, not subject to the debate and confusion arising out of questionable interpretations and practices of antique times with historical records inadequate for present competent proof?

After the subject of the Holy Ghost has been explained in the light of the scriptures and modern revelation, these questions, very frank, perhaps bold, addressed to the friend who listens: Have you received the Holy Ghost? If you answer yes, how did you receive it? Do you believe, after what you have heard, that it can be conferred upon anyone except under the laying on of hands by him who holds the priesthood of God? Would you like to have the Holy Ghost as a guide and companion in life as promised by the Savior?

Finally, as to modern revelation, so important and essential in the establishment of the restored Church: Have you, my friend, one single piece of competent evidence to negate the actuality of the experiences of Joseph Smith, which through his record and solemn testimony he has left to the Church and all men? Do you deny the power of the Lord to reveal himself to his children and to give to them his word and will? Do you acknowledge the necessity, in the varying and discordant interpretations of the Lord's ministry and the subsequent history of his Church, for a word from him, which you must admit is the answer to disputation and controversy? Do you not find it in your heart, if you love God, to seek to know the truth about him and his work? Is there any adequate answer except in revelation?

I dwell upon this personal approach by personal questions because I think it is calculated to bring a personal blessing to him who is questioned. I do not want the investigator to be offended. I do not want his right of privacy and thinking and affiliation to be invaded. I do not want to do anything of this nature without his consent, but if he does consent to listen, I believe the greatest good to him comes in a frank statement of the way the principles we teach affect his personal life.

Now, you may say, we are always frank. Are we? How many men and women are there among you who find it much easier to present things about the Church and the gospel in more or less generalized statements? It is not difficult to uphold and contend for the virtues of Christian life in a Christian community. Many like to do it; I am glad they do. The more all people acknowledge the Lord Jesus Christ as the Savior of the world, the more hope we shall have for the prevalence of his doctrine and principles in the affairs of men.

I have observed that there is frequently adopted a principle of negotiation between conflicting groups and interests which runs something after this order: emphasize the areas of agreement and minimize those of difference. It may be that that is acceptable as a diplomatic policy, and it may have some virtue in religious discussion, but I am not able to see how we can make great progress in teaching the true gospel to our fellow men without forcefully bringing to their attention in frankness, but

good spirit, the differences which in reality represent the essence of revealed truth.

This is the sesquicentennial year of the birth of Joseph Smith. We should like to pay great honor and respect to him as the chosen servant and prophet of the Lord. How, may I ask, can we hope to do this in a way more acceptable to him than by the world-wide dissemination of the distinctive interpretations and features of the gospel which have come to us through his inspired teachings?

May I mention a final item in our missionary effort. It is what I choose to designate as background for the missionary. Communication in the world today is relatively easy. Many travel. There is widespread knowledge, particularly where there is no censorship in the dissemination of news, of communities, and social systems. Our missionaries go to the world representing not only great principles of truth, but also a divinely appointed society, established under the revelations coming from our Father in heaven. The principles of life which they teach are exemplified in that society, and their vitality and effectiveness are measured and appraised very largely by the living and behavior of that society.

We often say we have a converted ministry who go forth with complete conviction and testimony. These missionaries need a converted constituency whose conviction is attested by their living. They must be able to point with pride to us as we point with pride to them. It is almost impossible to calculate the retardation and injury to the great cause which comes from those whose performance is not consistent with their professions. In the stakes and wards of Zion the Lord has caused to be set up divisions of his kingdom. God grant that the Latter-day Saint in these divisions may have the courage, the vision, the devotion, and the strength of character to make these divisions of the kingdom effective and impressive background for the proclamation of his gospel by his missionaries.

We live in a good day, my brethren and sisters, a day of encouragement and hope and boundless opportunities. Above all else we are blessed with truth, truth about God, truth about man, his salvation and destiny. We have a burning desire to share that truth with all the children of our Father. To that end we send our missionaries to them at great cost and sacrifice.

We invite all men to listen with open minds and hearts, and fortified by divine authority and the prophecies of the holy scriptures and lifetime experiences of good men, we solemnly make the promise to them that if they will hearken and receive, their lives will be enriched. Whether wealthy or poor, they will be infinitely happier, and they will thank the Lord to the end of their days for the missionaries who brought them the truth.

I invoke the blessings of the Lord on his Church and kingdom in the earth, and upon all men, in the name of Jesus Christ. Amen.



# "... by the Name of JESUS CHRIST"

by President J. Reuben Clark, Jr.

OF THE FIRST PRESIDENCY

**M**Y BRETHREN AND SISTERS, those who are before me and those who are on the air: I rejoice with you in the glorious inspiration that we had in the morning session and for the encouragement it gave to us as to the way in which we are regarded in the world, and as to the duty which that imposes upon us, and for the other instructions which we received. It is my earnest desire and my prayer that I may be able to say something today that will be fruitful, that will build up our faith, and that will, I hope, call attention to one great principle which I think is at the base, one of the two great incidents that are at the base of all that we believe and all that we know.

Paul, speaking to the Corinthians, in the beginning of his First Epistle, thanked God that he had only baptized two of them in Corinth, Crispus and Gaius, and he more or less repudiated the rest of them because of their paganism and their unbelief. Very early in his First Epistle he told them about how he felt about this. He said: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." (I Cor. 2:2.)

And if you would read in this connection, and I hope you will, the fifteenth chapter of First Corinthians, dealing with the resurrection, you will read there one of the great, masterful sermons that have been preached in the world on the resurrection, in which, with searching logic and great argument, Paul showed how vain was all we believed and all we taught if Christ was not resurrected.

I recall, also, in this connection, those words of Peter at the time he and John had gone to visit the Temple. As they started inward from the Court of the Gentiles to the Court of the Women, there at the Gate Beautiful, which was the entrance, they came to a beggar who seemingly had been brought there for years. He made his living by what he got begging from those who went in. Peter and John stopped a moment, said to him: "Look on us," and he, expecting to receive alms from them, looked up, and Peter said to him:

"Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And he reached down and took the man by the hand, and as the man came to his feet, his feet and his ankles straightened, and he walked and leaped for joy and praised God. (See Acts 3:1-8.)

The Jewish rulers could not endure this challenge. Peter and John were arrested, thrown into jail, and then, when morning came, they were called before Annas, the real high priest, Caiaphas, his son-in-law, who was the titular high priest, made so by the Roman government, with John and Alexander, and others, kindred of the high priest, and the others who were members of the Sanhedrin. These demanded of Peter and John by what power and by what name they had done these things. (See *ibid.*, 4:1-12.)

Peter, who made their defense, said: "... by the name of Jesus Christ of Nazareth, whom ye crucified." And added: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (*ibid.*, 4:10, 12.)

Today the great Christian world are retreating from their early and true belief in Jesus as the Christ. They are explaining him in different ways. They are taking away from him his divinity.

One great church is loosening, apparently, the bands which they formerly had that bound them to Jesus Christ, by setting up in his place the mother of Jesus, Mary. We of our faith know that Jesus of Nazareth is the Christ. This is our knowledge. We must proclaim it at all times and under all circumstances.

You know, it is not difficult to understand that the Christian world does not have the knowledge which we possess, because the Bible, the Old Testament, contains scant notice about the Christ and about his work. There are some glorious passages in the Psalms which describe his crucifixion, tell about his birth, but by and large there is not much told about him.

Why should Jesus of Nazareth assume this tremendous place and importance in the Christian world, as described by Paul and Peter?

Modern revelation has revealed this to us. I have not time, this is not the place, to undertake to discuss the Fall and the atonement, more than to say a few words.

We know of the Grand Council, we know of the determinations there made, we know that the world was created in order that the spirits from the spirit world might come here and be tabernacled.

We know of the placing of Adam in the Garden and the instruction which was given to him regarding the two trees. We know of the disobedience to the instruction with reference to the tree of the knowledge of good and evil. I do not like to call it a transgression

because the act that was done by Adam had been foreseen; and it had been planned before the world was that he would do all he did do.

But an immortal being had disobeyed the commandment of the Lord. An immortal being had eaten the fruit. An immortal being had suffered the consequence. He and Eve became mortal, and she afterwards sang in a great hymn of praise, her gratitude for thus having disobeyed, because now they could have seed. (See Moses 5:11.) We know that by having seed they could go forward in fulfilling the plan that was originally mapped out in the Grand Council.

**A**DAM BECAME mortal; spiritual death came to him; and mortal death came to him. This was the first great crisis in the history of mankind. Indeed, it may be said to have produced mankind.

In order for him to get back to the place whence he began, it was necessary that there should be an atonement for this disobedience.

Quite obviously, Adam could not retrace his steps; he could not un-eat. He was mortal. No matter how good any of his children might be, they, also mortal, had no more power than had he. So, to pay for the disobedience, it took a Being conceived by the Infinite, not subject to death as were Adam's posterity; someone to whom death was subject; someone born of woman but yet divine. He alone could make the sacrifice which would enable us to have our bodies and our spirits reunited in the due time of the Lord and then go back to the Father, thus reunited; and finally, body and spirit together, we might go on through all the eternities.

Jesus of Nazareth was the one who was chosen before the world was, the Only Begotten of the Father, to come to earth to perform this service, to conquer mortal death which would stone for the Fall, that the spirit of man could recover his body, so reuniting them.

(Note: Speaking to the multitude in Jerusalem, Jesus said:

"Therefore doth my Father love me, because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." [John 10:17-18.]

That is the reason why, however good any man, son of Adam, may have been,

(Continued on following page)

he could not do the things, make the atonement that would bring us back into the presence of our Heavenly Father. Again, he could not un-eat the fruit. Jesus was not the son of Adam, but of the Father.

As John was baptizing in the Jordan, he saw Jesus approaching and exclaimed:

"... Behold the Lamb of God, which taketh away the sin of the world." (*Ibid.*, 1:29.) The record does not say sins.

We frequently are told and understand that not alone did Christ atone for that "original sin," so-called, but that he atones for our sins, generally. As I understand it, so far as the resurrection is concerned, the overcoming of mortal death, he did atone for our sins. That is to say, no matter what we do here on earth, even though we commit the unpardonable sin, yet the atonement of Christ will for that purpose and to that end atone for our sins, and so will bring about our resurrection. But after the resurrection, then we have to be judged according to the deeds of the flesh, good or bad. On the judgment day we will receive our rewards or punishments; we must pay for our own sins.

So as I conceive it, we must stand adamant for the doctrine of the atonement of Jesus the Christ, for the divinity of his conception, for his sinless life, and for, shall I say, the divinity of his death, his voluntary surrender of his life. He was not killed; he gave up his life.

You know, I think that all through his life, he gave evidences of his divinity, his divine powers and authority. It is true that frequently other prophets who were not divinely begotten had done some of his works. If you run it over in your mind, you will remember that by walking on the water he defied gravity. You will remember his control over the elements, the winds, and the waves, and the storm. You will remember the exercise of his creative powers, for he created food when he fed the five thousand and the four thousand, and he made wine out of water. You will remember how he cured the halt, the lame, the blind. You will recall how he brought life back to the lifeless. You will recall his great duel with Satan which he won. You will recall his great victory, when he died and was resurrected.

I often think that one of the most beautiful things in the Christ's life was his words on the cross, when, suffering under the agony of a death that is said to have been the most painful that the ancients could devise, death on the cross, after he had been unjustly, illegally, contrary to all the rules of mercy, condemned and then crucified, when he had been nailed to the cross and was about to give up his life, he said to his Father in heaven, as those who were within hearing testify: "... Father, forgive them; for they know not what they do." (Luke 23:34.)

It is our mission, perhaps the most fundamental purpose of our work, to bear constant testimony of Jesus the

Christ. We must never permit to enter into our thoughts and certainly not into our teachings, the idea that he was merely a great teacher, a great philosopher, the builder of a great system of ethics. It is our duty, day after day, year in and year out, always to declare that Jesus of Nazareth was the Christ who brought redemption to the world and to all the inhabitants thereof.

I bear my testimony that I know that God lives, that Jesus is the Christ, that he was divinely begotten, was born, lived his life, was crucified, and on the third day arose, the first fruits of the resurrection, thus making it possible for all of us to be resurrected.

I bear my testimony that he, with the Father, appeared to the young Prophet and opened up the Dispensation of the Fulness of Times.

I bear my testimony to the truth of the restored gospel.

I bear my testimony to the restoration of the priesthood.

I bear my testimony that the keys and powers which Joseph the Prophet held as President of the Church, as prophet, seer, and revelator, have come down from him until now with the Presidency of this Church, down to and including our present President, David O. McKay.

God give us all increasingly, day by day, this testimony. God give us the power and the faith and the courage always to declare, Jesus is the Christ, the only name under heaven given among men by which we must be saved.

This is one of the prime duties of this people. That we may fulfil it and meet it unto the last degree, I humbly pray, in the name of Jesus. Amen.

## The Things We Wish Were Not

Richard L. Evans

SOMETIMES WHEN the unwanted events of our lives occur, we find ourselves praying and pleading to make some things as if they hadn't happened. And we find ourselves blaming ourselves for what we did or didn't do, and wishing for the privilege of going back and making a second decision. Perhaps most of us, maybe all of us, if we could, would turn back time and make some different decisions and change some of the scenes, if we could do it knowing what we know now. We live so much of our lives by trial and error, and sometimes make decisions impetuously, sometimes stubbornly, sometimes innocently, and when failures come, and troubles and disappointments, constantly we accuse ourselves and ask why we did what we did and what we could have done differently. It is a common practice for all men to reflect upon the past, for all men to say "If I had only known what I know now, I would have done differently." But this we must remember: Life moves in one direction only—and each day we are faced with an actual set of circumstances, not with what might have been, not with what we might have done, but with what is, and with where we are now—and from this point we must proceed: not from where we were, not from where we wish we were—but from where we are. And

whatever the errors of the past, whatever the regrets, whatever the unwanted events, every day we find ourselves as we are, where we are, with what we have, with the past profiting for what it has taught us, and with the everlasting future before us. Despite failures and frustrations and sorrows, despite the things we wish were not, despite the things we wish we had done differently, the things we wish hadn't happened, each day we are faced with things as they are—but with the blessed assurance that the Father of us all is kind and loving and merciful and just, and will help and bless and will compensate in all things, according to his justice and love, as we move everlastingly toward that future which lies before us all—that future which has within it glorious eternal promises and possibilities for each and all of us, if we will reach out from now, from where we are, with faith and courage and work and willingness—despite the things we wish were not, the things we wish hadn't happened.

"The Spoken Word"

FROM TEMPLE SQUARE  
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# Report From the FAR EAST MISSIONS

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

**I** SUPPOSE THERE are members in the congregation and who are listening in who are anxious to know something about their boys who are in the service of the country in the Far East; and others who are anxious to know about their sons serving in the mission fields in that section of the world. I will have more to say about that as I continue. I wish to make a brief report of what was accomplished in the mission assigned to me to the Far East.

Monday, July 25, accompanied by my wife, Herald Grant Heaton and his wife and baby, and a group of missionaries, I arrived in Tokyo, Japan. The first two days were spent in visits to military quarters with the chiefs of staff, all of whom received us kindly.

Wednesday the 27th, conference convened in Karuizawa in Japan and was held for three days with the missionaries of the Japanese Mission and servicemen who were able to attend. At that conference the division of the Japanese Mission was presented, renaming the northern part composed of Korea, Japan, and Okinawa, the Northern Far East Mission, and the southern part, composed of Formosa, Hong Kong, the Philippine Islands, and Guam, the Southern Far East Mission, with Herald Grant Heaton as president, Hilton A. Robertson remaining as president of the Northern Far East Mission. He had been presiding over all that territory before the division.

At this conference, for the first time, a vote was taken by those assembled to approve the division of the mission and other action which was taken. This vote was received unanimously in the affirmative, and every place we went and held conference from that time on, the same procedure was carried out, so that the members of the Church in each place had an opportunity to vote on the matter of creating two missions out of what was the Japanese Mission.

Now the term Japanese Mission hardly suited the situation, for it was not just Japan that was concerned. Therefore, they readily accepted the change and that the northern part be called the Northern Far East Mission, taking in Korea, Japan, and Okinawa.

Monday, August 1, Presidents Robertson and Heaton, Colonel Robert H. Slover, Captain Hildebrand, and I left Japan for Korea, arriving in Seoul that

afternoon. Of course you realize we could only do that by going by air, and all of our traveling after reaching Japan was by air.

Tuesday afternoon, August 2, on a hill overlooking Seoul and in the presence of a small group, I dedicated the land of Korea for the preaching of the gospel and the establishment of the work of the kingdom of God. We held meetings with the Saints in Seoul and also with the servicemen. I will give these details, and then, if time will permit, I wish to say something about the servicemen and the missionaries.

Wednesday we went to Munsani-ni. We held a meeting there on the borders of the land separating North from South Korea. On Thursday following, we returned to Seoul, attended to some business there, and then took plane for Pusan and held meetings with members of the Church and servicemen there.

In Korea at Seoul and at Pusan, I ordained men to offices in the Aaronic Priesthood, ordaining some priests, some deacons, so that these good people could hold their meetings and administer the sacrament. Also I set apart Dr. Kim Ho Jik, the only elder in Korea, as president of the Korean District of the mission, and gave to him as counselors, Elder Frederick Shumway, who was in the service of the country in that part of the country, and later Houk Yung Gil, a native, as second counselor.

Returning to Japan we held meetings in Osaka and Tokyo.

August 11, President Robertson, his wife, Sister Smith, and I, left Japan for Okinawa. President Heaton had previously left for Hong Kong. On the island of Okinawa we located a site for a building. On Sunday, August 14, in the presence of a large group of members, I dedicated the island of Okinawa, as we had done the land of Korea, for the establishment of the work of the Lord in that island.

Monday, the fifteenth we parted from Colonel Robert H. Slover, who had accompanied us in all of our travels up to that point, and took a plane for Hong Kong, and there were met by President Heaton. In Hong Kong, before a small group of members, we presented the matter of the division of the mission and the sustaining of Herald Grant Heaton as President of the Southern Far East Mission, which was enthusiastically received.

Friday evening, August 19, we parted company with President and Sister Robertson who returned to Japan, and President Heaton and wife, my wife and I left for Manila, Philippine Islands. We arrived at 10:30 p.m. and were met by a number of servicemen and E. M. Grimm, better known as "Pete," who was very kind to us and placed at our service an automobile and driver, two automobiles and drivers when necessary, for our entire stay in the Philippine Islands, and in other ways he was very kind and looked after many of our interests.

Sunday, August 21, 1955, at a beautiful grove in Clark Military Field, I dedicated the Philippine Islands as I had done Korea and Okinawa.

Tuesday, August 23, we left at 10:30 p.m. for the Island of Guam where we arrived the next morning. We remained in Guam, holding meetings with Saints and servicemen until the morning of Friday, August 26, when we took our leave and by plane arrived in Honolulu, Friday morning, August 26, at 4:45 a.m.

Before leaving, however, on August 25, in the presence of a large congregation of members, I dedicated the Island of Guam, thus dedicating Korea, Okinawa, the Philippines, and Guam while on this mission to the Far East.

I want to say a few words of commendation for some of these brethren in the Far East who are doing a wonderful work: first, Colonel Robert H. Slover, chairman of the servicemen's co-ordinating committee in those lands, a vigorous, energetic, faithful man in the service of the country, devoting his time to our servicemen, attending to the details and looking after the interests of the young men in the service in a most thorough manner.

He is assisted by Captain Clain Smith, Major LeRoy Walker, Corporal Mark Frazer, and with these I must also mention Elder Rodney W. Fye, who is serving in the intelligence department of the Army in Korea, who has done a wonderful work for our young men in Korea. He is a very outstanding young man. Also, I wish to mention Elder Youngberg in Okinawa, presiding in the branch; Blain Elmer in the Philippines where we do not have members, but who is looking after the interests of our servicemen there, and Victor A. Olsen in Guam.

Now I want to say to you mothers, particularly, fathers, too, who have sons in the mission field in any of these Eastern countries—(Well, we have no missionaries in some of these places yet.) If your sons are called to go to the Far East to labor among the Japanese people, the Korean people, the people on these islands of the Far Pacific, do not feel disappointed. Do not feel sorry and wish that they had been appointed to some European country or somewhere within the borders of the United States or the South Pacific. These people in these lands who have joined the Church are just as good as we are. Those people in those Far East countries are human beings, with like feelings and passions. They can love and they can

(Continued on following page)

hate just as you and I may love and hate. When they receive the gospel of Jesus Christ, they are just as good as we are.

I could not help, when I met with them and took them by the hand and looked into their countenances, but feel that I could and did love them. They are the people of God, just as the people are anywhere else on the face of the earth who receive the truth, and they can bear testimony of the truth, as I have heard them do, as the people can do in any of the stakes and wards of Zion.

Do not feel disappointed. The missionaries do not feel disappointed unless perchance they never received the spirit of their mission. You fathers and mothers who have sons serving in the forces, be proud of them. They are fine young men. Some of our servicemen are converts, who have been brought into the Church by the teachings, by precept and by example—principally by example by the members of the Church who are also serving with them in the forces.

I met a number of young men who said, "We came in the Church because of the lives of these young men and because they taught us the principles of the gospel."

They are doing a good work. There might be one or two that may be careless, but those young men with whom I had the privilege of meeting, talking to, would bear their testimony of the truth and were walking humbly.

And as I met with the officers and chaplains (and unfortunately, at this time, we have no chaplain of the Church there), but when I met with them, universally they said, "We like your young men. They are clean. They are dependable."

One of these chaplains, when I was talking with him, said, "I keep two of these young men for your faith with me all the time. If I lose one of them, if he is called away, I get another." While I was talking with him, a young man came in with a message, and when he was in there, he held out his hand and said, "I am Brother so-and-so. (I do not remember his name now)." He received the instruction given him and departed. A little later another one came. He likewise was a member of the Church. This man, not a member of the Church, said, "I keep them with me all the time because they are dependable."

Be proud of your boys. Be proud of your young men in the mission field. That is a good field, and those people are entitled to hear the truth just as well as the people of Europe or of any other part of this world. These people who are living and laboring among them are happy. I saw none that was discontented.

The Spirit of the Lord is leading them. The doors are opening for them to preach the gospel.

Now just one more word that I would

like to say. This comes a little close to me; nevertheless I want to say it. Sister Smith's singing everywhere we went was a great help. When she could not go to Korea, we took a record of "The King of Glory," and we were able to broadcast the recording from the military grounds so it could be heard all

over the city; so her voice was heard there, although she was not privileged to accompany me.

It was a glorious visit. I think we accomplished some good.

Brother Heaton, a young man, full of energy and astonishingly full of knowledge, knows those people in the Far East and loves them, and he will be successful in his mission field.

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

Friday Morning, September 30, 1955

## THE CHOIR TOUR

by Richard L. Evans

OF THE COUNCIL OF THE TWELVE

**M**Y BELOVED brethren and sisters:

I should like to echo from the depths of my heart this morning, that gratitude of which President McKay has so beautifully and eloquently spoken; to my Father in heaven for so much beyond my ability to mention, for the onward march of his Church and kingdom, for his goodness in the lives of all of us.

At this time I should like to express gratitude for Sister Evans and me for the privilege we have had of being witnesses of some of those glorious and significant events of which President McKay has spoken; and gratitude for the leadership of President McKay and his Counselors, and for the association of these, my brethren, and you, my brethren and sisters.

We watched the President under a wide variety of conditions in a number of countries of Europe, in several of the great cities of the continent and of Great Britain, exchanging greetings with public officials, meeting in press conferences, attending the concerts, and participating in public receptions. He was seemingly indefatigable, always gracious, always an effective and wonderful representative of this Church and people; not sparing himself, traveling many hours and many miles, sometimes to attend one of the choir concerts under stormy and difficult conditions, getting back to his hotel in the very early hours of the morning.

I should like to echo his gratitude for the success of this tour.

I think a public confession here would not be inappropriate: Some of us, many of us, maybe most of us, had great apprehension and some reservations concerning the choir's tour. I must confess humbly, that some of us might have postponed it, and perhaps would have looked again at the commitment to do it. I must confess that as the two trains pulled us out of Salt Lake City on the evening of August 10, I felt, if not like

a lamb going to the slaughter, at least like one that was going to be shorn. But the President of the Church had committed us to it, and so we went. (I should hesitate to say this publicly, but when he sets a deadline, the seemingly impossible happens, as witness the dedication of the Swiss Temple. When you get a mixture of the quiet, purposeful stubbornness of the Scots and the Welsh, along with the courage and conviction of a prophetic calling, you have a combination which, once having been committed to a course or a great cause, is something to be reckoned with!)

Blessedly and providentially, by the combined services of a great number of able and devoted people, many of whom the President has mentioned, and by the hand of Providence, we had a great venture in understanding, as we so characterized it before our European audiences.

I am glad that the President paid tribute to all of those to whom he paid tribute and appreciation this morning. There are many others, who could and should be mentioned, and perhaps that can be done at another time and place.

Now, to some of the highlights, briefly: The President has mentioned the reception at Greenock, Scotland, by the Provost of the city and the Bagpipe Corps, and the reception of the entire choir by the Lord Provost of Glasgow and the great audience at Glasgow's Kelvin Hall the following evening. Then we went to Manchester and to Cardiff, where the Stars and Stripes were raised over Cardiff Castle by the gracious Lord Mayor of that great city in honor of the Tabernacle Choir and its sponsoring institution, and of the country from which it came—not beneath the British flag, or any other flag, but waving there alone as we came into the city, the Stars and Stripes over Cardiff Castle, with the Lord Mayor addressing us as brothers and sisters, and giving every evidence of his feel-

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ings of sincerity in the terms in which he addressed us.

There are many other unforgettable experiences. Berlin is one of them. We presented an extra concert in the afternoon for those who came, principally from the Eastern Zone, who would neither be able to afford, nor, for the most part would be able to be present in the evening hours because of distances traveled and restrictions encountered. To see that audience of those from the areas which have not known some of the great privileges and blessings that we have known, to feel their spirit, to feel them wanting to be demonstrative, wanting to overflow in appreciation, and seemingly not knowing quite how to, and then melting and overflowing—it was an unforgettable experience. The audience of the evening was one quite in contrast with the refugee audience and those from eastern areas who had come in the afternoon.

The President has mentioned the temple dedication and the concerts in Switzerland, where we sang in Bern and Zurich; those in Copenhagen (an extra one being presented there by our male chorus in Tivoli Gardens, in response to public demand); the great audience in the Royal Albert Hall in London, a place of great tradition, of great prestige, sometimes of great reserve—an overflow audience there in that great hall of some seven to eight thousand people, melting, taking us into their hearts and we taking them into ours. It was a wonderful and satisfying and unforgettable experience.

Then in Paris, the final concert (not forgetting those in Amsterdam and Scheveningen in the Netherlands and in Wiesbaden, Germany, which were equally significant) where the city council and the ranking officers of the city of Paris presented medals to the principals of the choir and scrolls of commendation, not only to individuals, but also to some of us as representatives of the Church, they having also passed a special appropriation for refreshments for the entire group of six hundred in the magnificent city palace where royalty has been entertained for generations. There was no honor that we knew of that the city of Paris could do for the Tabernacle Choir and the Church and the country from which they came that they did not do and extend to us.

Everywhere public officials of the countries in which we found ourselves, as well as our own diplomatic officers, and the press, and the public, were as gracious and warm and wonderful as one could ask from his own kin and countrymen. Scores—hundreds—of pictures and fair and favorable stories appeared throughout Europe in the public press; and we were on the air in many places. It seemed that virtually no doors that we had time to open were closed to us—and no hearts either, or so it seemed.

Thank God for all his blessings and mercies and for far-reaching consequences beyond our ability to estimate or to foresee.

I think the Berlin *Telegraf* summed

it up in a sentence when it said in its edition immediately after the Berlin concert, "This was not only music, but the building of a human bridge." This we also felt is what it was.

Now as to two or three of the side-lights: One was the language barrier. What happened at the Tower of Babel never should have happened, but by the perverseness of men it did, and by the dispersion of men it has continued. We wrestled with it all the way, but not with so much difficulty as we might have supposed. In all places to which we went a large percentage of our audiences were bilingual and understood us without translators. We used interpreters, but in many places the reaction of the audience to the English was more immediate than the reaction to the translations which followed.

We found no insurmountable barrier of language or of geography to understanding among men. We found nothing that could prevent sincere and honest people from taking one another to the hearts of each other, in peace, in honor, and in understanding.

We found nothing to cause us to come to any conclusion except that all men are children of the Lord God, and that all are precious in his sight. We found no people that we could not love. We found no people for whom we did not come away with affection in our souls and in our hearts. We found no people for whom we did not feel a genuine, deep, and grateful friendship. Thank God for this, also—for not letting the barriers of language or of boundaries or of geography keep us from a satisfying and glorious understanding.

There were some other sidelights. We had about two-thirds of the passenger list on the SS *Saxonia*, on which we sailed from Montreal to Europe—some six hundred out of a passenger list of some nine hundred. I think perhaps the most frustrated man on the SS *Saxonia* on this trip was the bartender! (I think perhaps the next most frustrated man aboard was the steward who operated the bingo game!)

There were many incidents of humor, some of illness and difficulty, but despite fatigue, despite difficult and sometimes discouraging conditions and a close, demanding schedule, the choir rose magnificently on every occasion and did a marvelous and wonderful service.

I am grateful this morning in following the theme of gratitude, for the courage and conviction of President McKay in committing us to the tour, despite our fears and apprehensions. I am grateful for the favorable outcome, which is beyond our ability to estimate.

If I may be pardoned another thought or two of personal gratitude: I am grateful that my gracious wife was with us. I was proud of her performance at press conferences and public receptions and on all other occasions (as I was of Sister McKay also, and those who were with her and the President). I am grateful to have our eldest son serving among the missionaries of Europe (hundreds of whom we have met), serving in my own field of labor

at precisely the age, even to the month, at which I entered the same field, some twenty-nine years ago. I am grateful for the work of all the missionaries, and the mission presidents, and all the devoted people, and for the onward move and the great and glorious achievements and progress and opportunities that are ours.

We come back not much given to boasting. We are aware of the art and culture of Europe, of its great cathedrals, of its great contributions, its great peoples, its great history, its great accomplishments, and are not so much disposed to boast of ourselves or of any physical attainments. I am not sure that we have the greatest of many things here. But of this I am sure, and of this I hear you witness this day: that we have the greatest message for mankind, the gospel of Jesus Christ restored in its fulness, and the greatest opportunity to convey it to others that any people ever had, and the greatest responsibility upon us to do it.

God help us to do it and to meet the greatness of this responsibility.

I should like to close with a few words from the closing sentences of King Benjamin's great sermon to his people, from the Book of Mormon:

My friends and my brethren, my kindred and my people, . . .

if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life, . . .

this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if ye believe all these things see that ye do them.

\* \* \* \* \*

And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true. (Mos. 4:4, 6, 8-10, 12.)

God help us to have the courage and the wisdom to be what we should be, to live as we should live, to do what we should do, and to arise to the greatest message to mankind and to the greatest opportunity and responsibility that is ours, to deliver it, I pray in Jesus' name. Amen.

# Why the Latter-day Saints Build Temples

by Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY

**M**Y HEART was moved today, as I am sure all of your hearts were, as we heard President McKay tell of the achievements and results of the Tabernacle Choir trip and then bear witness of his feelings and sentiments relative to the dedication of the new temple in Switzerland.

It appears from what is going on relative to this temple and others that are in course of construction and are contemplated, that you and I are living in an age when the brethren feel that the great blessings of the temple should be made readily available to people in all nations and in all places where congregations of the Saints are of sufficient numbers to warrant such.

I think if I might have the Spirit for a few moments, that I would like to say something to you as to why the Latter-day Saints build temples. Temples are not just houses of worship; they are not meetinghouses or tabernacles; they are not something designed where we can assemble together and be fed the bread of life and taught our obligations and responsibilities. But temples, as we understand, build, and dedicate them, are sacred sanctuaries, set apart from the world, houses prepared and given to the Lord in which can be performed the ordinances, and in which can be taught the principles, whereby you and I can have opportunity to enter into an eternal fulness in the kingdom of our Father.

When we come out of the world and join the Church, when we become members of this kingdom, we get on a path which is named the "strait and narrow path." Membership in the Church starts us out toward a goal which is called eternal life. Baptism is not an end in itself; it is the beginning of the process of working out our salvation with fear and trembling before the Lord.

After we have joined the Church and have come into the kingdom, and have been given the right to the constant companionship of the Holy Ghost, then if we press forward and keep the commandments of God, at long-last and eventually, we are entitled to an inheritance in his eternal world where the fulness of his glory is found.

As we understand the revelations, when we accept Christ and join the Church, we have power given us to become the sons of God. We are not his sons and daughters by Church membership alone, but we have the ability and the capacity and the power to attain unto that status after we accept the

Lord with all our hearts. (See D & C 39:1-6.)

Now the ordinances that are performed in the temples are the ordinances of exaltation; they open the door to us to an inheritance of sonship; they open the door to us so that we may become sons and daughters, members of the household of God in eternity. If we go to the temples with an honest heart and a contrite spirit, having prepared ourselves by personal righteousness and worthiness and proper living, then in those houses we receive the ordinances and the instructions which enable us, if we thereafter continue faithful, to receive eventually the fulness of the Father.

The temple ordinances open the door to gaining all power and all wisdom and all knowledge. Temple ordinances open up the way to membership in the Church of the Firstborn. They open the door to becoming kings and priests and inheriting all things.

Now the mere fact that we receive the ordinances in no sense guarantees that we will receive these rewards. The fact that we are sealed in the temple for time and eternity to our wives and our children does not guarantee that in the end we shall obtain those blessings.

In my judgment there is no more important single act that any Latter-day

Saint ever does in this world than to marry the right person in the right place by the right authority. The right person is someone for whom the natural and wholesome and normal affection that should exist does exist. It is the person who is living so that he or she can go to the temple of God and make the covenants that we there make. The right place is the temple, and the right authority is the sealing power which Elijah restored.

All of these things, these exaltations and honors and glories, are offered to us and all the world in and through the ordinances that are performed in these sacred sanctuaries which are set apart from the world. After we have partaken of these ordinances, then it is incumbent upon us that we live in harmony with the principles of eternal truth and walk uprightly before the Lord. If we keep the covenants that we have made in these holy places, then we will have reward and honor in eternity, to say nothing of that peace and happiness in this life which is beyond any comprehension or understanding that anyone of the world could have.

It appeals to me that we ought to think, all of us as individuals, since the brethren are doing all the things they are relative to temple building, that this is an age and a time and an hour when all of us ought to set our houses in order and do the things that I am sure we already know we should, in order to become inheritors of these eternal blessings. The blessings come on conditions of personal righteousness, on conditions of overcoming, as the Lord said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.) In the name of Jesus Christ. Amen.

## THE LORD'S PLAN

by Delbert L. Stapley

OF THE COUNCIL OF THE TWELVE

**M**Y BROTHERS AND SISTERS: I face you humbly this morning. A feature of a general conference is the diversity of messages treated by members of the General Authorities. I hesitate to break the theme of the previous speakers, but I firmly believe variety does have some value.

I have often thought that I should like to say a few words about the Church welfare program in a general conference of the Church. I believe in and accept the program with all my heart and soul. Perhaps I cannot add anything new, but a re-emphasis of some basic principles with a few personal thoughts and feelings may more fully encourage complete acceptance and support of this inspired plan.

It is distinctly a new approach to

providing social care. The plan is not a dole. The edict, "In the sweat of thy face shalt thou eat bread," (Gen. 3:19) applies today as anciently. Also in this dispensation the Lord declared, "... he that is idle shall not eat the bread nor wear the garments of the laborer." (D & C 42:42.) Each able person is expected to work for what he receives, which in part is the genius and a basic principle of the plan; however, the incapacitated and aged, unable to work, whose relatives cannot or do not provide for them, are taken care of according to their wants and needs as long as these needs are just.

Welfare workers should make those helped feel good in receiving welfare assistance. Some claim humiliation in accepting help from the Church, yet are not embarrassed by receiving a government dole. The best antidote against

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humiliation is to furnish work opportunities for those receiving benefits in the program to give them the right feeling of having earned and therefore entitled to welfare assistance.

We are setting a pattern in welfare work that the world is watching. Being inspired of God, it must work successfully, but the success of it lies in leadership and people. It is leadership's point of view and attitudes which must be right. The stake presidents and bishops of the Church who stand out as acknowledged and respected leaders are those who, according to their divine appointment, have taken seriously the welfare program and in love and understanding have made it work advantageously in the lives of their people. Training Church membership in welfare activities has proved an important facility in getting them to do other things important to spiritual growth and testimony.

Welfare is still, however, a program of education. Leadership must see to it that information concerning the plan, together with the counsel and instruction from the presiding brethren, reaches the rank and file of Church members for better understanding. Improved understanding wipes out prejudice and resentment to the plan. Our people are entitled to be properly informed. The better informed they are, the more ready the acceptance and the better work they will do. We cannot overlook the importance of proper attitudes toward the plan on the part of the membership of the Church. All must be encouraged to accept and come the Church way completely or the program will fall short in its goals. It does not replace tithing but is an added step supplementing that divine law in the care of the needy of the Church.

Oftentimes the greatest antagonisms and the worst enemies to the program are found within our own ranks. I will always remember and thank Elder Marion G. Romney for the important lesson he taught me many years ago in a special stake and ward welfare meeting held in Phoenix, Arizona, while the program was still quite young. I informed him our company was paying heavy taxes, and I wanted to see our people obtain their proportionate share of public assistance. At that time I felt keenly the rightness of this position. He said to me, "That may be good for the world, but it isn't the Lord's plan. The welfare program is the Lord's way of providing for his own." He then explained its purpose and operation in more detail. No doubt other of the welfare brethren or General Authorities had given the same counsel on previous visits, but somehow it did not register nor take root in my mind. On that occasion the Holy Ghost bore witness to my spirit of the truth of that which Elder Romney testified. Fortified with this witness, from that time forward I have strongly advocated and supported this worthy program from the Lord. It is right in principle and true in its concepts, regardless of one's approach to the plan. A little prayerful meditation in an honest and sincere manner will

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bring true conviction into the hearts of the uncertain and skeptical.

The welfare program in operation since 1936 is a continuing plan for the people of the Church until a more perfect and higher plan is revealed. When we demonstrate our faith, worthiness, willingness, and unity to live fully the principles of the welfare plan, it will lead and prepare us for the higher law of the celestial kingdom. The Lord has affirmed in this dispensation:

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. (*Ibid.*, 105:5.)

I would dislike to see any logical facet or service that comes within the concepts and functions of the welfare plan sacrificed in exchange for what I would term insecure man-made social formulas for collective or personal benefits. I should not like to see any proposed substitute for the plan unless it is better, and the only way it could be better, in my estimation, is for God to reveal it.

We may not yet see or understand the immediate need of the welfare program, but as surely as God lives and as time goes on, the inspiration of it will prove a blessing to the people of the Church. Sometimes I think people not of the Church who take time to learn about the program see the divine nature and the rich blessings of it more fully than some of our own who have not gone to that trouble. I am confident that knowledge of the welfare program has brought much good will and friendliness to the Church. Thus it has opened many doors to our missionaries for the teaching of the restored gospel of our Lord. It has become, then, a powerful missionary agency, not for the help it offers but for the faith the plan promotes.

Listen to the written comments of a few visitors representing a cross section of many faiths who have visited Welfare Square to learn about the program and have the privilege of seeing it in action: "A very good piece of work. Every church should have it."

"The Mormons are to be admired for their great work which sets an example for others."

"Wonderful program! If only there were more, it would be a better world."

"This has been a real opportunity to see the way the entire world problem could be solved."

"Am surprised. Think your program is almost beyond conception. Wish you all success."

"I've found this a truly inspiring experience. The sincerest principles I have ever found. A program and religion one should well be proud of."

"I do not question that this program is divinely inspired."

"I think your work is wonderful, and Christ must have a hand in all of it."

"As anyone can see, God has his eyes on this organization. May the people continue to live this way. It is uplifting to anyone's morale to see that people can still work together."

"I consider this a God-given project."

"Truly wonderful what God can do with his people who will obey."

"I believe it's God's plan of salvation. God bless you."

"This is a wonderful work! The Mormons have shown me what it means to have God with them."

"This work is truly God-inspired, and our prayers will be with you in the continuation of such a good work."

"The whole program is most amazing, and I have seen with my own eyes Jesus Christ at work in the hearts of people."

"The philosophy back of your welfare program is sound. However, [and here is some real advice] I feel that it must take constant indoctrination to keep up the enthusiasm of employed people to continue working here. Off-hand I would welcome the opportunity to work a day in the cannery. The women appear to be having fun."

About a year and a half ago I received an answer to a letter of condolence I had written to a school friend of mine, not a member of the Church, who in loving devotion had taken care of her parents throughout life. Her aged father had just passed away. The letter in part read, "Old age is tragic in many respects. I am so thankful I could take care of my parents. The attitude of your Church for the aged is wonderful. Never fail to stress family obligations to the aged and helpless. May God bless your Church and you in your work."

Such favorable expressions from our friends should give us greater appreciation for the welfare plan. Also, these expressions emphasizing the God-given values and encouragement for continued functioning are challenges for us to make the plan succeed, which it cannot do unless we accept it fully and really work at it enthusiastically.

If some people of the Church are waiting for adverse circumstances to affect them personally before supporting the program, they should remember that there are many faithful souls who now require assistance, and some of them may be their own immediate relatives. If the true concepts of this plan are operating in families, the families will be drawn closer together through helping the ones in distress out of financial problems and temporal difficulties. In the eyes of God this work is of a spiritual nature; therefore I have more faith and assurance in the stability and the effectiveness of the welfare plan to care for the needy of the Church under all conditions and circumstances, if operated fully by faithful and devoted members of the Church, than I do in any plan of assistance devised by man, regardless of how good those plans may be or how well they may be administered. With the heavy costs of operating government at all levels and the interest and principle payments on the national debt, any downward changes in our present economic structure would make insecure cash assistance payments to qualified recipients. Also, high inflationary conditions or excessive

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war needs of machinery, goods, and services would render impossible to low income groups life's necessities. These conditions, as a Church, we must guard against, for God will hold us responsible for failure to care for his people.

Love and brotherly kindness in administering help are basic concepts of the Church welfare plan. We own and operate diversified production projects and distribution centers manned by those receiving help in the program or by voluntary labor. Dollar costs for the most part have been eliminated. We are not dependent on economic factors nor the amount of cash income. We produce and store ahead on a recommended two year basis in homes and in stake, region, and Church storehouses. At the present time we are producing seventy percent of all welfare requirements, and thirty percent is acquired from commercial sources. When all stakes have acquired projects and meet fully budget assignments, it is anticipated welfare can produce ninety-two percent of all commodities used, and only eight percent will come from commercial channels. During 1954, 56,566 persons were assisted through the welfare plan of the Church, which represents a marvelous and invaluable service.

As I have analyzed the causes for increased faith, activities, devotion, and tithing throughout the Church, I am constrained in all honesty to give much credit to the functions, activities, and work connected with welfare. The organizational plan that makes possible immediate contact with bishops, presidencies of priesthood quorums, and Relief Societies for help and assistance from its members on any given welfare project or activity, brings into service many people, the inactive with the active, whose opportunity of working together develops moral and spiritual strength that expresses itself in the improved record of ward and stake accomplishments.

I call your attention to the great service the Church through its welfare program rendered to the destitute Saints in Europe following World War II. Conditions were tragic; the outlook of the people hopeless. Immediate help was required. The storehouses of the Church were well-stocked. Here was a test to meet a real crisis. How well that crisis was met is now history, but the performance was creditably done, thanks to the faith and works of the people. In what finer way could the second great commandment, to "love thy neighbor as thyself" (Mark 12:31) be so ably demonstrated? Friendly and brotherly hands clasping across the sea in the spirit of love and good will! A strength and blessing to the faraway Saints who in their troubles were not forgotten by their brothers and sisters in Zion! Their morale was lifted; their courage and faith returned. The Church became better known in Europe through the welfare distribution of life's necessities; the attitudes of non-members be-

came more tolerant and friendly toward us; and missionary work flourished again. It was a turning point for a brighter and a more hopeful future for the Church.

I sincerely believe and am bold enough to suggest that one of the chief foundations and contributing factors leading to the erecting of the Swiss Temple, with all of its blessings to the European Saints, can be credited to this magnificent welfare effort.

It has been said that future events cast their shadows before them; therefore, accepting the experience of history and the prophecies concerning the calamities of the latter days, there is sufficient cause to promote and develop the great welfare program further, to make it fully and successfully operative, stable and strong, with assurance

and security to our people, and thus inviting to the entire Church membership. The people of the Church can then be encouraged to come to the Churchway with confidence.

We must always remember the parable of the five wise and the five foolish virgins. When difficult times come, and surely they will, let us not be found unprepared and thus appear foolish because we have not obeyed the Lord or the counsel of his servants. The welfare plan is the Lord's way to care and provide for his people. We have been sufficiently warned; now it is a test of faith and devotion. Can we, my brothers and sisters of the Church, measure up?

I bear you my witness to the truthfulness of this great program. I hope we have the faith and the strength to go forward and make it function even as it has been revealed and as it has been outlined for the blessing of the people of the Church, I humbly pray, in the name of Jesus Christ. Amen.

## The Blessings of the Gospel

by *Hugh B. Brown*

ASSISTANT TO THE COUNCIL OF THE TWELVE

**T**HE HUMBLE and moving prayer of our President at the opening of his address, and his request that we pray for him, were gloriously answered as he gave us that inspiring opening talk. When I hear him, and the other great men on this stand, express feelings of weakness and inadequacy and prayers for strength as they address us, I wonder how some of us even dare approach the pulpit. My soul is subdued, my heart is humble, as I listen and worship with you.

There are two activities of the Church which are not only of paramount importance to the members of the Church, but are also of great and increasing interest and concern to all who hear of them. They have the same objective and the same purpose. They are a part of the everlasting and unchangeable plan of redemption. I shall speak for a moment on the great missionary work of the Church—the preaching of the gospel—and of the building and operation of temples—to make available to both living and dead the blessings that come through the performance of the ordinances of the gospel.

The gospel of Jesus Christ makes knowledge of and obedience to law prerequisite to the enjoyment of its blessings. The plan of redemption provides that all the sons of God must hear the gospel and be given an opportunity to embrace it, directly or vicariously.

The injunction of the Savior, given in Jerusalem and repeated in this day, "Go ye into all the world, and preach the gospel to every creature," (Mark 16:15) is imperative. That it must be done before his work can be consum-

mated is evidenced by his further statement,

... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

This gospel of which we speak is a message of good will, of glad tidings. It is the way of salvation in this life, and a method of exaltation in the life to come. Furthermore, it is a message of peace on earth, for which all the world is praying. The Apostle Paul defined it as "... the power of God unto salvation to every one that believeth." (Romans 1:16.)

Now if this gospel, this power of God, is to be effective unto the salvation of men, they must believe it, but quoting Paul again,

... how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? (Romans 10:14-15.)

That the preaching of the gospel is of transcendent importance is evidenced by the fact that it was enjoined in every dispensation from the beginning. Jehovah himself taught it to Adam, who received it and called upon his sons to repent. Enoch and his associates taught it and lived it so effectively that their city was translated, and Enoch walked with God.

And thus the Gospel began to be preached, and by his own voice, and by the gift of the Holy Ghost. (Moses 5:58.)

For one hundred and twenty years Noah warned the unheeding people of

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judgments to come. The gospel was known to Abraham, to Moses, and to the prophets.

Jesus of Nazareth, in the Meridian of Time, went about the whole of Galilee teaching in their synagogues and preaching the gospel of the kingdom of God. (See Matthew 4:23.) Peter taught it, and on the day of Pentecost epitomized its saving principles in the memorable words,

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, . . .

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (*Ibid.*, 2:38-39.)

He predicted the latter day appearance of the Savior saying,

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:19-21.)

We have the same message, and it is taught by the same authority as that which led the apostles to dedicate their lives to it. To carry this message to Jew and gentile, Paul went from Jerusalem to Antioch, thence west to Cyprus and Asia Minor, even into Europe, and finally took his long and adventurous journey to Rome where he knew prison awaited him and where some of his greatest epistles were written. It was in Rome that he gave his life for the cause which he advocated with such consummate skill. He ended his life with a benediction,

I have fought a good fight, I have finished my course, I have kept the faith. (II Timothy 4:7.)

The early missionaries of this Church, like their predecessors, endured persecution, made many sacrifices, and were willing to die if need be in proclaiming and defending the gospel of Christ. The prophet founder of the Church, the organizer of the missionary system in this dispensation, was, like Paul of old, tried before many magistrates and judges, appealed to the highest authority, was imprisoned many times, and finally sealed his testimony with his blood.

Believing as we do that this is the same gospel which Jesus taught, that in fact, as Paul said, there is no other gospel, and that it must be preached to all the world as a witness, all Latter-day Saints are or should be missionaries, either at home or abroad. Let him that is warned warn his neighbor.

Since 1830 more than 71,000 men and women have served in foreign mission fields. They are literally carrying out the injunction, "Go ye into all the world." Missions have been established in Europe, Asia, Africa, Australia, North and South America, and in the islands of the sea. We are constantly pushing

back the frontiers of the mission field. Since the British Mission was established in 1837, modern apostles have dedicated many lands and countries for the preaching of the gospel. The last to be so blessed were Korea, Okinawa, the Philippines, and Guam. They were dedicated for this work by President Joseph Fielding Smith in August last.

The weekly broadcasts of the Tabernacle Choir have carried the gospel of good will and harmony unto millions during the past twenty-six years. In their recent tour of Europe, 379 members of the choir sang their way into the hearts of all who heard them. Many were led to say with Isaiah and with Paul, "How beautiful are the feet of them who publish the gospel of peace; . . ." (See Isa. 52:7.)

Other millions of strangers within the gates of Temple Square have learned of the heretofore unpublished chapters of the life of Christ—chapters telling of his visit to other sheep on the American continent after his crucifixion in Jerusalem—also of his glorious opening of the last dispensation as he appeared to the Prophet Joseph Smith in 1820.

That the General Authorities of the Church are devoted to this work with self-sacrificing zeal is evidenced by the fact that they traveled since last October conference a total of more than 756,000 miles.

Let us refer to only a few of the brethren and only part of their travels. President Joseph Fielding Smith traveled over 30,000 miles in his recent tour of the South Pacific Mission. Elder Lee made a similar journey last year. Elder Kimball has just returned from Europe where he visited fourteen countries and traveled more than 50,000 miles. Elder Mark E. Petersen in his tour of South American missions covered 20,000 miles, and Elder Romney traveled 33,000 miles in visiting Australia, New Zealand, and other South Pacific countries.

The members of the Council of the Twelve spent their whole time visiting stakes and missions. The members of the First Presidency have been even more active. We all wonder at and pray for a continuation of their vitality, endurance, and inspiration.

From January 1954 to October 1955, President David O. McKay, now in his 83rd year, visited twenty-five countries on six continents in land, sea, and air journeys of approximately 100,000 miles.

Our Heavenly Father, in order, as he said, to cut his work short in righteousness, has made available to us such improved facilities of travel and communication as would have been nothing short of miraculous in the days of Peter and Paul or even to our pioneer fathers. Steamships and airplanes enable us to go farther in hours than they could have gone in months. Radio and television have amplified the voice and made it possible to take the gospel into the homes of the people of almost all nations.

The day may not be far distant when there will be a world-wide re-enacting of the day of Pentecost on such a

colossal scale that people in every land may hear the message of the gospel, each in his own tongue and at his own fireside. Surely out of Zion shall go forth the law and the word of the Lord from Jerusalem. He has said,

. . . he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; And the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh. (D & C 133:21, 25.)

But is salvation to come only to those now living who accept the gospel or to the few—always a minority—who listened to the prophets in other dispensations. No, the thought is repugnant to reason, and inconsistent with the character and attributes of God. That the preaching of the gospel is not to be limited to mortal beings is attested by the scripture, for Christ

. . . went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing. . . (I Peter 3:19-20.)

And further,

For . . . this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (*Ibid.*, 4:6.)

While the message of the gospel is being carried to them that are dead, the living have for the past 125 years been doing for them what they could not do for themselves. Jesus said a man must be born of the water and of the spirit before he can see the kingdom of God. This is a universal law applying to all, both living and dead. Water is a mundane element, and baptism is an earthly ordinance. How then shall the dead comply with the law respecting baptism?

The need and efficacy of the law of agency, of proxy or vicarious service was recognized before the world was created. The doctrine of the atonement could not have become operative unless it were possible for one person to do for another that which the later could not do for himself. It was under the law of vicarious service that Christ redeemed us from the fall of Adam,

. . . as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:22.)

Since the Church was organized more than fifteen million saving ordinances have been performed by the living for the dead. New temples are being built in many lands to facilitate and consummate this stupendous work. The tremendous cost of preaching the gospel to both the living and the dead and making its blessings available is met largely from the voluntary contributions of the people. The missionary and temple work of the Church is an unequalled mass demonstration of self-sacrificing service.

Yes, the gospel is the power of God unto salvation to all them that believe.

(Continued on following page)

There is a power available to man which, when properly utilized, will result in his salvation. This power is equal to the task because it is in fact the power of God as Paul declared it to be. Before men can use this power, they must hear, believe, and obey. There will be no arbitrary use of this power; no force will ever be applied. The keys to its use are faith and intelligent co-operation. Our mission is to declare to the world first that there is such a power; second, to explain the eternal and immutable laws which govern its use; third, to perform authoritatively the ordinances which by divine decree have been made prerequisite to seeing or entering the kingdom of God; and fourth, to warn the nations of the calamities which shall be visited upon the ungodly before the second advent of the Savior.

We preach the same gospel that was taught anciently. We teach it by the

same authority. That gospel, and the authority to teach it and administer in its ordinances, was restored to this earth at the dawn of the Dispensation of the Fulness of Times. We hail that dawn as we sing the great hymn of Parley P. Pratt:

The morning breaks; the shadows flee;  
Lo, Zion's standard is unfurled!  
The dawning of a brighter day  
Majestic rises on the world.

\* \* \* \* \*

Jehovah speaks! let earth give ear,  
And Gentile nations turn and live.  
His mighty arm is making bare,  
His covenant people to receive.

Heavenly Father, wilt thou bless all  
of us that we, too, may fight a good  
fight, may finish the course, may keep  
the faith, we humbly pray in the name  
of Jesus Christ. Amen.

Friday Afternoon, September 30, 1955

## The Worthy Saints of Europe

by Thomas E. McKay

ASSISTANT TO THE COUNCIL OF THE TWELVE

**I** AM VERY GRATEFUL, my brethren and sisters, for this wonderful opportunity again to bear you my testimony to the divinity of this work. I have thoroughly enjoyed the testimonies that have been borne this morning and now the testimony of President Clark.

I was very pleased to hear our German brethren and sisters furnishing the music this morning. I thought at one time that perhaps there might be some in the choir to whom I taught in English my favorite song, "Love At Home"; but after hearing their voices, they all sounded so young and fresh I got to thinking of how long ago that was—over fifty years—so I decided that none of them were born at the time I taught that English class. I am grateful for the great missionary work that is being done in the Church. I am grateful especially for the gospel, and as I say, this opportunity of again bearing my testimony of its divinity.

I am thankful, especially for my parentage and for my brothers and sisters. About a week or ten days ago, Sister McKay and I were up at the old home; we had some visitors. They came in. We knew them, not too well; I had met them before. We were delighted to say some things about the old home, about

our childhood experiences there, especially those with President McKay, and when we got through and were saying good-bye, the brother there held my hand a while. Then he said, "You have been blessed with understanding parents." I had not heard it described just that way before, not in so many words, and I told him so. I said, "Yes, not only have I been blessed with understanding parents, but with a kind, black-eyed, beautiful, understanding wife."

I am very happy for this opportunity to bear testimony to the goodness of my parents, my wife, our family, my brothers and sisters, and children and grandchildren, for their kindness to me. I can truthfully say that there has been love in the home, there in the old Huntsville home.

My favorite song, as some of you already know, is "Love at Home."

There is beauty all around  
When there's love at home;  
There is joy in every sound  
When there's love at home.  
Peace and plenty here abide,  
Smiling sweet on every side.  
Time doth softly, sweetly glide  
When there's love at home.

In the cottage there is joy  
When there's love at home;

Hate and envy ne'er annoy  
When there's love at home.  
Roses bloom beneath our feet;  
All the earth's a garden sweet,  
Making life a bliss complete  
When there's love at home.

Kindly heaven smiles above  
When there's love at home;  
All the world is filled with love  
When there's love at home.  
Sweeter sings the brooklet by;  
Brighter beams the azure sky;  
Oh, there's One who smiles on high  
When there's love at home.

Yes, I am grateful for my parents, my wife, and my children. God bless our mothers, our wives, not only in the Church but throughout the world. Whenever you find a leader among the men, you will find that there is a good wife at his side. She may not be mentioned; she may not be very well-known; the man gets the credit, the plaudits of the people, but I tell you when the final score is made up, perhaps the wife will receive greater mention, greater blessings than the husband. So do not forget these wives and our mothers, you brethren.

I was so happy to hear all about the movements of the Tabernacle Choir in Europe. Sister McKay read to me all we could get out of the newspapers, and I listened to the radio very carefully. I received a thrill, brothers and sisters, when they were in Berlin, and I do not know who had charge of the broadcast, but there came over the radio the singing of our members in Berlin. They burst forth in song to express their appreciation for this great event in their district. I was especially overcome when I heard the choir had been able to sing to those refugees. God bless them. There are thousands and thousands of them there that need such music now, and that need the gospel. I know what kind of people some of them are.

On my second mission over there I had the privilege of visiting the members up in Koenigsberg, where they had, I think I may say, one of the finest choirs in the Church. To hear those brothers and sisters sing, you would know they are of the house of Israel. We went on up farther north and had the privilege of crossing the boundary line from the Memel Branch into Russia. The people there were so kind. They are ready for the gospel, so do not be hard on them (the people are not responsible for what the leaders do), but pray for them.

I am so happy and thankful that our Church school, Brigham Young University, has a class in Russian. I hope more of the young men will prepare. I am not saying that anything might happen, but so many things are happening and are happening so fast that we cannot tell. It is a good thing to be prepared. I often thought, while in the mission field, of some of the prophecies that have been made with reference to the conclusion here on this earth, "when the end shall come"; for example, the gospel, it says, of the kingdom shall be preached to all nations, "and then shall the end come."

Well, I visited in Europe, Germany,  
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Austria, Hungary, France, Switzerland; all included in the then Swiss-German Mission. There are millions of people there. I thought, "Well, if the end does not come before all of these people receive the gospel, I guess it will be a long while." But judging from events that have recently happened, especially with my brother, President David O. McKay, visiting so many countries of the world in such a short time, the broadcasts of our choir and their wonderful visit over there, the gospel may be preached to all people before we realize it.

I am so thankful for the temple that has been established in Bern, the beautiful capital of Switzerland, beautiful Switzerland. It is a great little country. If I had been consulted on the location, (I am so thankful now I was not) I believe I would not have thought of Bern. The larger branches and most of the members are outside of that city. But Bern is the capital where are located the beautiful government buildings. There is one of the finest genealogical libraries that I have ever had the privilege of visiting located in Bern. I visited there and met the head man. We visited so long we could not get away. The telephone rang, and his wife asked why he did not come home to lunch. She was not very happy about it, but he told her to never mind waiting any longer, that he would get his lunch down near the building that day.

They are anxious and ready to explain the work that they have done there already in genealogical work. I believe from all I have heard and studied that the records in Switzerland that have been kept in the various churches are the most complete or as complete as any others in the world, and in Germany, also. Now we have the modern inventions that are able to film these records. Before it was so difficult for our members to decipher them; the churches are not heated and

dimly lighted. Our members had great difficulty going down in the archives and getting the names. But it has been changed. The records have been filmed, and thousands of names are ready to be taken to the temple.

And may I say this, many of the members are already here, and I suppose over eighty per cent of them have come here with hundreds of names to work for in the temple. I love these members; they are temple workers; they are temple-minded; and I am so happy and thankful for the completion of this temple in Bern.

God bless the brethren for their inspiration in building it there. I am thankful that I have had the privilege of bearing my testimony to so many people over in Europe. I was there on three different missions.

I remember very well the last testimony I bore in Berlin, at the time of World War II in 1939. At the conclusion of the meeting, a stranger spoke to me. He appeared to be a very intelligent man. He said, "You ought not to talk to people that way; they will believe you." I told him of the goodness of the gospel, and that all mankind would be happier if they followed the plan of salvation, as it had been revealed in the gospel and added, "I do hope they follow my testimony." I asked him his name, and he said, "Never mind."

Scores of people since have arrived here in Zion and are living examples of the testimony that I bore in Berlin.

I could mention many names, but time will not permit. However, I have lived to see the benefits realized by those who have accepted the gospel.

The gospel is true and given to us for our happiness in this life.

God lives; Jesus is the Christ and head of this Church. I bear you this testimony, and I do it in the name of Jesus Christ. Amen.

to me," the Lord said, for I made them and by the power of mine Only Begotten, created I them. (See Moses 1:33, 35.)

Then I think of his great atonement and of the promises that yet await us of his unfinished work. You remember when he stood before the chief priest of the Jews, Caiaphas, and Caiaphas said,

... I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. (Matt. 26:63.)

And Jesus answered,

Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (*Ibid.*, 26:64.)

It is this "coming in the clouds of heaven," and the work that is necessary to be done to prepare for his coming that I would like to say a few words about this afternoon. Let us turn to the holy scriptures for the promises of the resurrection, and President Clark has referred to the resurrection. Think of getting our bodies back out of the grave and being reunited with our loved ones, and then read the testimony of John when he was banished upon the Isle of Patmos, describing that time:

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. . .

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (Rev. 21:4, 7.)

Then we read farther that it is they who die in Christ who shall come forth in the morning of the first resurrection, but that the rest of the dead live not again until the thousand years are ended.

What is there in this world that we could do as individuals to repay for the privilege of coming forth in the morning of the first resurrection and receiving our loved ones and being united with them and with the servants of the Living God, and with the Redeemer of the world, when he comes in the clouds of heaven?

If we understood really what the gospel is, we would know why Jesus said that the merchantman seeking costly pearls would sell all that he had in order that he might acquire it and called it the Pearl of Great Price, and we would also understand what he meant when he said,

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matt. 16:26.)

We just do not have the capacity to appreciate the great blessings that await the faithful, for the Lord said to the Prophet:

Great shall be their reward and eternal shall be their glory. (D & C 76:6.)

In this great preparation the Master is to make, it requires that he have an

(Continued on following page)

## BUILDING THE KINGDOM

by LeGrand Richards

OF THE COUNCIL OF THE TWELVE

**M**Y BROTHERS AND SISTERS: I rejoice with you in the wonderful testimonies and instructions we have received in this conference. I pray that the Lord will let me have the spirit of testimony bearing for the few moments that I stand before you.

After listening to the beautiful discourse here this afternoon by President Clark on the life and the mission of the Redeemer of the world, and remembering what President McKay said this morning, as he counted his blessings and advised us to count ours, and he put at the head of the list in counting his

blessings the great work of the Master, I am sure that all of us as Latter-day Saints feel that the greatest event of recorded history of all time was the life and the mission of the Redeemer of the world.

His work is not yet finished. We read in the Book of Mormon that—

... my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever. (2 Nephi 29:9.)

And I think today of him as the Creator of worlds, as we are told in the Pearl of Great Price, unnumbered to man, "but all things are numbered un-

organization. He called his twelve, humble men they were, but they were men who could be taught, and they were men full of faith, and they were true to the testimony that they had, and they went forth fearlessly even until each one gave his life, except the Apostle John, who was privileged to tarry until the Savior should come, for the testimony of Jesus that burned in their souls.

I sit here among these brethren who are special witnesses of the Lord Jesus Christ unto the world. I do not believe there is one of them who would not give his life willingly for the testimony of Jesus. I know that the Presidency of this Church never has to ask any of these men if he is willing to go here or there or assume this responsibility or that responsibility. They could not find men in all the world who would be more willing to accept the assignments that come to them. I know they are men of God. I know the joy of the testimony of the Holy Ghost, that rapture that fills your bosom as you feel yourself in his very presence. I know it is worth every effort that we can put forth.

In our meeting in the temple yesterday, one of the Presidency indicated that he thought one of the things we needed to teach the Saints most was to live worthy to go to the temples. We are building temples. They are great institutions in the Church, and we should teach our young people to appreciate them. I had this additional thought that what our people, who have been through the temple, need to know is the sacredness of the obligations they enter into in these holy temples.

When they agree there to consecrate all that they have and all that they are for the building up of the kingdom of God, I do believe that in the eyes of the Lord they are not idle words; that we ought to put first our duty and responsibility to the priesthood that we bear and to the building of the kingdom of God, and all other things ought to be secondary unto that. And if we realize this, and we realize the majesty of this great work in which we are engaged, it would not be difficult for us to do that very thing.

I have great faith in the fulfillment of the prophecies. I think of the words of Jesus as he walked along the way to Emmaus following his crucifixion. The eyes of the two disciples, as you will recall, were hidden that they could not recognize him, and as he heard them talking of the things that had been done in Jerusalem, (his crucifixion), he answered, "... O fools, and slow of heart to believe all that the prophets have spoken." And then he explained to them from the scriptures the words of Moses and the prophets how that they had all testified of him and of his work. Then we are told he opened their understanding, that they might understand the scriptures. (See Luke 24.)

And then we have the words of Peter in which he said,

We have also a more sure word of prophe-

cy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:19-21.)

And that is what makes the word of prophecy more sure than anything else in all this world.

We ought to analyze the prophecies with respect to this great latter-day dispensation and the preparation for the coming of the Son of Man as he testified to Caiaphas that he would come in the clouds of heaven.

I would like to read to you a statement about the need of a prophet. This is from a minister. While I was in the South, two conventions were held by one of the large churches in Atlanta, Georgia, and in one of them Bishop Warren A. Candler, among other things, made this statement:

"We need the reappearance of prophets sent from God."

Then Dr. Ainsworth discussed the condition of the world and the need of something to arrest the world from its present decadent condition, and asked these words:

"Never in the nation's history was the arresting voice of a prophet of God more needed than it is today."

Then here are the words of a minister in England a few years ago:

"We all recognize that something has got to be done, for at the moment we are in a plight where our earthly leaders falter, our people drift and die. We cannot forget that when the blind set out to lead the blind, chances are that both will find themselves in a ditch. A dictator being out of the question, what about a prophet? The prophet never is self-appointed. It is well to keep that in mind. Nor is he chosen of his fellows. Always he is heaven-sent; yet I am cheered at the thought that he has the knack of appearing at the right time. That being so, I incline to the belief that our prophet must surely be getting ready for us. Let us not forget that; hope and pray as we will for his coming. Men have an old habit of greeting the true prophet with stones. We need not be surprised if an old-fashioned welcome awaits the prophet of our day. No one can say when such a prophet will come, but of our need of him there is no question."

We find people today who say, "Well, we could accept your message, but we cannot believe that Joseph Smith was a prophet." If they believed in the pre-existent life, they could then understand. When Jeremiah was called as a boy to be a prophet, he could not understand it, and the Lord said to him,

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. (Jer. 1:5.)

The Lord not only knew Jeremiah, but he also knew Joseph Smith. Three thousand years ago the Lord revealed unto Joseph who was sold into Egypt, that in the latter-days, out of his loins, he would raise up a choice seer and a prophet like unto Moses. (2 Nephi 3:11, 14-17.)

And we read in holy writ that there was no prophet in all Israel like unto Moses because Moses talked with God face to face, and that is the kind of prophet the Lord promised Joseph he would raise up out of his loins in the latter days, and that Joseph Smith was this promised Prophet is our testimony to the world. The things that Jesus and the prophets declared would have to be accomplished before his coming, could not be accomplished without a prophet through whom the Lord could work.

We read in Malachi where the Lord said through his prophet that he would send a messenger to prepare the way for his coming, and swiftly he would come to his temple. Who but a prophet could be this messenger? Has there ever been a time that he came swiftly to his temple? How could the temple be prepared for his coming without a prophet? This promise has reference to his second coming, for Malachi adds:

... who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. (Mal. 3:2.)

So in his last coming, he will come swiftly to his temple. He will come to sit in judgment, as Malachi saw, and Malachi's thoughts, going along that same line, saw the coming of the great and dreadful day of the Lord in the latter-days when

... all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (Ibid., 4:1.)

And then he goes on to say that before that day he would send Elijah the prophet to turn the hearts of the fathers to the children. Now why does not the world believe that Elijah will come? They can believe that he was taken to heaven in the clouds of heaven, in a flaming chariot, and here is the promise that he should come in the latter days. And we bear witness that Elijah did come, and because of the knowledge and the information he brought, we continue to build these temples and do this great work that is being done in the temples of the Lord.

When Peter was speaking to those who had put to death the Christ, he said,

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you. (Acts 3:19-20.)

Now, remember he had already been among them. He had already been crucified, and here is the promise of

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Peter that the Lord would send him again, but he adds:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (*Ibid.*, 3:21.)

How can one believe the Holy Bible and not believe that one of the preparatory things for the coming of the Redeemer of the world would be a "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

We have mentioned the coming of Elijah. President Clark mentioned the restoration of the priesthood, the Aaronic and the Melchizedek, and then there was the kingdom to be set up that Daniel saw in the last days that should become as a great mountain and fill the whole earth, and how could that be without a prophet of God?

Then there was the new record of Joseph to come forth to be joined with the record of Judah according to the command the Lord gave to Ezekiel, and how could that be without a prophet who should do this work, for the Lord said that he would bring it forth and he would join it to the record of Judah, and he would make them one in his hands. (*Ezek.* 37:16-17.) The Lord works through his servants, the prophets.

These are only a few of the things the Lord promised to do before the coming of the Redeemer of the world. We bear witness to the world that this Prophet, Joseph Smith, raised up of the Lord, was in very deed the instrument that the Lord had in waiting through the centuries, in the pre-existent state when the Lord stood in the midst of the spirits and said to Abraham:

"These I will make my rulers"; for there were many of the noble and great ones there, and then he added: "Abra-

ham, thou art one of them; thou wast chosen before thou wast born." (*Abraham* 3:23.)

Jesus knew that he would work through the instrumentality of his servants just as he did when he called the Twelve, and that is why he said, as he stood overlooking Jerusalem,

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you, Ye shall not see me henceforth, [notwithstanding his promise]—Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (*Matt.* 23:37-39.)

We have had some wonderful testimonies of people of standing on the great work that the Prophet Joseph has done. I cannot take time to go into that. I will just give you this one thought. The other day Brother Levi Edgar Young showed me a history of the state of Vermont, and under the caption, Sharon, we read these words:

Sharon enters the Hall of Fame by being the birthplace of one of the immortals of American history, Joseph Smith, who founded the Mormon religion.

The world is beginning to recognize the power and the spirit that is in this work, a power which causes every man to be willing to devote himself to the building of the kingdom which is the kind of power and influence that can overcome the world and establish his kingdom in the earth.

I bear you my witness that this is in very deed the work of the Lord, and that he is at the helm, and I do it in the name of the Lord Jesus Christ. Amen.

after reading the first chapter of James, and the fifth verse:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (*James* 1:5.)

But there was a provision,

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (*Ibid.*, 1:6.)

As we have heard testimony borne today, he sealed his testimony with his life's blood, that he had seen God the Father and Jesus Christ, the Son.

I believe in that vision.

I believe the second great event is the coming forth of the Book of Mormon. It was not written by Joseph Smith but translated by him under the inspiration of our Heavenly Father.

It was my privilege a few months ago to visit a stake in Idaho. I listened to a young man, a convert to the Church, bear witness and testimony in the morning session, and I shall ever be grateful for his testimony. During the war he was assigned in a Naval unit to Logan, Utah, at the Utah State Agricultural College. He attended one or two of our meetings, and then he was sent for further training to San Diego. He became acquainted with one of our chaplains, Elder John Boud. John Boud presented him with a Book of Mormon. The young man, after completing his service for Uncle Sam, returned to his home in the East, attending again Columbia University, so he might finish his studies and graduate.

He had a Jewish professor in one of his classes. He presented the Book of Mormon to this professor one day. He fingered through it for a few moments, then he made the statement that either Joseph Smith was a genius or he was inspired. The young man said, "Take it and read it, and when you have finished with it, bring it back." After several weeks he did that, and he said to the young man, "Joseph Smith was inspired."

The young man further investigated truth as each soul has a right to investigate truth. And I testify by the power of the Holy Ghost ye shall know truth, if you have that desire. And so he embraced this great gospel because he had that witness.

I believe the third great spiritual event was the organization of the Church of Jesus Christ, with apostles, prophets, pastors, teachers, evangelists and so forth. And you have my witness and testimony this afternoon that these men in the First Presidency, the Council of the Twelve Apostles, and the Patriarch to the Church, are in very deed prophets of the Living God, representing him and bearing special witness of his divinity to the world today.

Then I believe, finally, the fourth cornerstone or spiritual event was the embodiment of the truths contained in the message which Joseph Smith gave to the world, completely revolutioniz-

(Continued on following page)

# SPIRITUAL CORNERSTONES of the Church

by John Longden

ASSISTANT TO THE COUNCIL OF THE TWELVE

**J**OSEPH SMITH was and is a Prophet of the Living God. We have heard witness from this pulpit today that a prophet should be called to lead, guide, and direct latter-day Israel. I believe that Joseph Smith was a great spiritual leader. I believe that he is the greatest spiritual leader since the advent of Jesus Christ in mortality. I believe there are four great events, spiritual events, if you please, that may form the cornerstones of this great Church.

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First, the vision to the boy, Joseph, who humbly desired to know truth and secluded himself in the woods to pray. Four weeks ago it was my privilege to stand in that hallowed place, and with bowed head and gratitude in my heart for the witness that has come to me that he is in very deed a prophet. I visualized in my mind's eye what the experience must have been as he was visited there by God, the Father, the Father of our spirits, and Jesus Christ, his divine literal Son. This was in answer to his humble plea and prayer

ing, if you please, the spiritual things, something that was definitely contrary to the doctrines of men which had been taught up to that period, and in that gospel we have a form or a pattern for living. For the gospel of Jesus Christ teaches me how to live, not how to die, but to enjoy life here in this mortal life, with all its problems, with all its trials, with all its troubles.

I am grateful that I can have echo in my heart and in my mind the words of Jesus:

Come unto me, . . . Take my yoke upon you, . . . For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

Brothers and sisters, may we be further resolved today, as we leave this glorious conference, more to spiritualize our lives

upon the great truths which are presented for our study, contained in the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

I bear you my testimony that God lives, that Jesus is his divine Son, our Elder Brother, that he is the Savior of the World, that Joseph Smith was and is a Prophet of God and that those who have succeeded him in that position in this Church have been men of God, even prophets, down to President David O. McKay today.

May God bless us that that testimony may abide within our hearts, that we will be equipped to meet the various trials and problems which may confront us, I humbly pray, in the name of the Lord Jesus Christ, our divine Savior. Amen.

## May the Age of Peace Come to the Earth

by Levi Edgar Young

PRESIDENT OF THE FIRST COUNCIL OF THE SEVENTY

**I** AM VERY GLAD TODAY to know that the members of this choir are descendants of the German people. Many of them were born here, it is true. It always reminds me, when I hear music rendered by Germans, of the lovely words of Schiller: "You weep today, but you have peace in your hearts tomorrow."

We, my brethren and sisters, have a great heritage, and the object of our general conferences is to bring the members of the Church together to hear the word of God. We are living in an age when the truths of God are needed to solve the problems of our times. Our fathers, their lips glowing with the words of faith, called God to witness that the truths of the gospel would be taught our children of the future. No age of history has been more complex than that of today, and one of the problems is how to teach our children that they may grow up with faith in God and his eternal purposes. There are fundamental truths that must ever be known and held sacred by us and by the children of the world, for we have been passing through an age of wars, and never in all history has the hate of man for man been so universal as it has been the last few years. It was a writer of ancient times, 500 years B.C., who wrote:

The age in which we live should be distinguished by some glorious enterprise. Let the leaders strive to put an end to our present troubles. Treaties of peace are insuffi-

cient for that purpose. They may retard, but they cannot prevent our misfortunes. We are in need of some durable plan which will forever put an end to our hostilities and unite us by the lasting ties of mutual affection and fidelity.

It is only a few weeks ago that Albert Schweitzer left this message to Americans, and we may say the world, for he has become a world character:

If men can be found who will revolt against the spirit of thoughtlessness and who are personalities sound enough and profound enough to let the ethical ideals radiate from them as forces, there will start an activity of the spirit which will be strong enough to evoke a new mental and spiritual disposition in mankind.

A few days ago we had the opportunity of meeting a group of students who are doing advanced work in a well-known university who came with the purpose of talking over a few questions that had puzzled them. It was a pleasant hour which we spent together, for their minds were open to the great truths of religion. They were not all of the same church, and one of them was the son of well-known Jewish parents. We had a chance of speaking about the Holy Bible and particularly the book of Genesis, part of which came up for discussion. We all agreed that nothing surpasses the first chapter of Genesis in sheer beauty, for it is the divine truth that God lives and is the Creator of heaven and earth and is the Father of mankind. What a fine thing

for the youth of the world to have this knowledge taught them. It was just a few days ago too, that a student from Harvard College, writing his thesis for his doctor's degree in philosophy, had his attention called to the belief that Williams James, one of the most learned men, wrote when his little boy died:

Our little Humster, whom you never saw since his first babyhood, has also gone over to the majority. We buried him yesterday under the pine tree, at my father's side. For nine days he had been in a desperate condition, but his constitution proved so tenacious that each visit of the doctor found him still alive. At last his valiant little soul left his body. He was a broad, generous, patient little nature, with a noble head who would have done credit to his name had he lived. It must be now that he is reserved for some still better chance than that and that we shall in some way come into his presence again.

Another beautiful truth could be taught to the youth of our schools. It concerns the American Indians. The tribes of America always held through the years that the whites had taken their lands, and this brought about many Indian wars. Indian chiefs rose at times to great heights of noble thoughts and actions. It was in the early days of the last century that one of the noblest chiefs left this message. It is called the message of Gard and was quoted in the *Overland Monthly* in 1872:

Many snows ago, there lived a young Hoopa named Gard. He knew the stars and the habits of the trees. "Wide as the eagles' fly," he was known for his love of peace. He walked in the paths of humility, and clean was his heart. His words were not crooked nor double. He went everywhere, teaching the people the beauty of meekness. He said to them, "Love peace, and eschew war and the shedding of blood. Put away all wrangling and the spirit of wrath. Dwell together in the singleness of love. Let all your hearts be one heart. So shall ye prosper greatly, and the great One above shall build you up like a great rock on the mountain. The forests shall yield you abundance of game, and rich nutty seeds and acorns. The red-flecked salmon shall never fail in the rivers. Ye shall rest in your wigwam in good joy, and your children shall run in and out like the young rabbits of the field for number."

The report of Gard went throughout the land. Gray-bearded men came many days journey to sit at his feet. But one day Gard went from his wigwam and was gone many suns. His brother was distressed and feared. At first he said: "He is teaching the people and will come back."

But his people feared, and in a few days they left the wigwams and began to search the hills and valleys for their Gard. They called through the forests. Day after day they beat up and down the mountains. They shouted in the gloomy canyons, but no sound came to them except the echo of their own voices. Still the brother wandered on. He went through the forest; he exclaimed aloud: "O Gard, my brother, if indeed you are already in the land of souls, then speak to me at least one word with the voice of the wind that I may know it for a certainty and therefore be content."

Then Gard came to him from the sky and spoke to his brother. "Listen. I have been in the land of souls. I have beheld the great God above. I have come back

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to earth to bring a message to the Hoopas, that they must dwell in peace with their neighboring tribes. Put from you all thoughts of vengeance. Wash your hearts clean. Redden your arrows no more in your brother's blood. Then the Great Man will make you to increase greatly and be happy in this good land. Ye shall keep the dance of Peace which the Great Man has appointed. When ye observe, ye shall know if ye are clean in your hearts by a sign."

Having said these words, Gard was wrapped in a cloud and floated up into the land of souls.

With all the individual and racial differences among men of the nations of the world, there are also common characteristics. Spiritually minded people have always lived. The sublime faith in God as shown in the writings of the Old Testament indicates that this life on earth is but a period of preparation for the life hereafter. Maeterlinck, the Belgian writer, tells us that when we become acquainted with ancient religions, we find them complete in their broad outlines and divine principles, and the farther back we go, the more perfect they are and the more closely related to the loftiest beliefs of our own times. Rudolph Steiner, a German scholar, says that what we read in the *Vedas* or Hindu scriptures gives us only a faint idea of the sublime doctrines of the ancient teachers. It seems that the more ancient the texts, the purer and more awe-inspiring the doctrines which they reveal.

Then we think of the Hebrew conception of immortality and how the prophets taught the word of God. Men were to find their relationship to the Creator which was an eternal tie here and hereafter. Community of conviction grew up, and this conviction bound men into a brotherhood to serve God and to learn and keep his commandments. The sublime faith in God as shown in all the writings of the Old Testament shows that this life is but a period of preparation for the life hereafter. From the Psalms we have "The Lord is my shepherd," and then in the book of Job we have Job uttering these divine words:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God. (Job 19:25-26.)

In the early days of Kirtland and following the organization of the Quorum of Twelve and the Seventies, the Prophet Joseph Smith organized Hebrew and Greek classes in the temple which had just been finished. This was in keeping with the ideals of education which the prophet had at the very beginning of our history. In the dedicatory prayer of the Kirtland Temple, we have these words:

Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith. (D & C 109:7.)

We are further admonished:

... study and learn, and become acquainted with all good books, and with languages, tongues, and people. (*Ibid.*, 90:15.)

The Prophet Joseph Smith employed a noted Hebrew scholar from New York City to come and teach classes in Hebrew. While he also kept Greek and Latin in mind, he first wanted to be able to read Hebrew that he might read the Holy Bible in the original language in which it was written. From the journal of the Prophet, we find him studying daily and attending the classes with many of his brethren who were reading and studying with him. We read: "After a hard day's work, went to my Hebrew class, and studied far into the night. Up in the morning and out at nine o'clock, attended the school and translated with the morning class. ... Attended my studies as usual and made some advancement."

"Every man who learns," says Ralph Waldo Emerson, "must do so by laborious reading." Such a man looks forward to an expanding knowledge. He becomes a lover of books, and great books tell us

of God and truth. The attitude of the Prophet Joseph Smith alone in reference to study and the gaining of knowledge from books is one of the sublime truths of his life. He had the spirit of learning, a thing we need in our schools today.

The gospel of Jesus Christ will yet appeal to millions; yes, it will be seen and known in all the world. The future is lighted for us with the radiant colors of hope. Strife and sorrow will disappear. Peace and love will reign supreme sometime. The lesson of prophets, the dream of poets and musicians is confirmed in the light of modern knowledge, and as we gird ourselves for the work of life, my brethren and sisters, today and tomorrow, we may look forward to the time when in the truest sense the kingdoms of this world will become the kingdoms of Christ, and he shall reign forever and ever as King of kings, and Lord of lords.

That is the great ideal of the future of the members of this Church, of the gospel of Jesus Christ, and that we may know it, I ask in the name of Jesus Christ, our Redeemer. Amen.

## "... when mankind will listen"

by Joseph L. Wirthlin

PRESIDING BISHOP

**P**RESIDENT McKAY, my beloved brethren and sisters; I sincerely trust that the Lord may bless me in the endeavor to express to you one or two thoughts that I have in connection with my belief that we are in the Church of the Lord Jesus Christ established through the Prophet Joseph Smith.

In thinking of the Prophet Joseph Smith, there comes to mind a great statement made in the Doctrine and Covenants, section four, wherein the Lord said this to the Prophet:

Now behold, a marvelous work is about to come forth among the children of men. (vs. 1.)

That was given to the Prophet in 1829. In 1830, the Church was organized with but six members. The Prophet lost his life in 1844, at which time there were in the Church approximately forty to forty-five thousand members, an indication to me, and I am sure to you, that when the Lord said to the Prophet, "Now behold, a marvelous work is about to come forth among the children of men"—the men who heard of that great revelation accepted it, and the result, as I said, was that there were between forty and forty-five thousand who were members of the Church when the Prophet lost his life.

It is most inspiring to me to know that the Church was in existence for fourteen years when the Prophet died, and when you think of the accomplish-

ment in that period of time, there is no question but what the Prophet Joseph was being inspired by the Lord in building up the kingdom.

From that time on, after the death of the Prophet, it was necessary for the Church to leave Nauvoo and come into the tops of these mountains where we now exist. Brigham Young became the President, and during his period there were approximately 150,000 members; in the time of President John Taylor, approximately 200,000; in the time of President Wilford Woodruff, approximately 250,000; in the days of President Lorenzo Snow, approximately 278,645; in the days of President Joseph F. Smith, approximately 495,960; in the days of President Heber J. Grant, approximately 979,454; and in the days of President George Albert Smith, approximately 1,111,314 members. Today, in the day of President David O. McKay, there are approximately, in 1954, 1,302,240.

This again proves to us, as the Lord said through the Prophet Joseph, "Now behold, a marvelous work is about to come forth among the children of men." And the children of men have accepted it from that day until this day, and are accepting it as it is being taught to them by missionaries and others who are bringing to them the gospel of the Lord Jesus Christ.

I think of the great work of President David O. McKay. In 1952, President McKay visited eleven nations. In 1953, President McKay selected sites

(Continued on following page)

for two new temples—one of which, of course, has already been prepared and dedicated, you know, in far-off Switzerland, and another one soon is to be built in Great Britain. In addition, in 1954, President David O. McKay covered 50,000 air miles, visiting eight nations in Europe, South Africa, and South America. In 1953, President McKay visited seven nations in the South Pacific, including Hawaii, Samoa, Australia, and New Zealand, and at the same time selected a site for a temple in New Zealand; all of which again is evidence of the fact that the Lord did reveal to the Prophet Joseph that a great and a marvelous work was about to be taught and sent forth among men.

In 1893, President Woodruff made this statement as he dedicated the Salt Lake Temple, "That from this time on, the power of the evil one would be broken and that the enemy would have less power over the Saints." How true that is! When we go back into the history of this great Church, from 1893 until now, we find that the power of the evil one has become weak; and therefore, it has been possible to go out and preach the gospel in the world. When you stop to think, the Prophet Joseph lost his life through the power of Satan; and the Saints were driven from Nauvoo to this country because of the power of the evil one; and from that time until 1893, there was difficulty and suffering for our people; nevertheless, as the Lord said to the Prophet Joseph, "Now behold, a marvelous work is about to come forth among the children of men."—and the children of men have accepted the same, even though the Prophet was murdered; and the Church has grown and exists to the point now to where we have, as I said, over 1,302,000 members.

It is marvelous to know that in this day and age we have more missionaries out in the world than ever before, preaching the gospel of the Lord Jesus Christ. There will be more, and the time will come when mankind will listen to what the Prophet said in the establishment of the Church of the Lord Jesus Christ.

I also, brethren and sisters, would like to say this, that each and every one of us has great responsibilities because we belong to the Church of the Lord Jesus Christ, and the Lord said this through the Prophet Joseph to us:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work;

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul; (*Ibid.*, 4:2-4.)

Actually, if we have the faith in our hearts that this is the work of the Lord Jesus Christ and desire to serve the Lord, we can only do it through the work—

through the results of our efforts in building up the kingdom and making it strong, so strong that the world will accept the great truths as they are being forwarded to them through our missionaries, and as has been done through our President in the last two or three years.

I accept what the Lord said through the Prophet to us, in speaking about what we should do, and what our attitude should be:

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Then he went on to say:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

Ask, and ye shall receive; knock, and it shall be opened unto you. Amen. (*Ibid.*, 4:5-7.)

There is no question in my mind that when an individual who, in his heart, desires to serve God and live the gospel of the Lord Jesus Christ and prays to the Lord, he will receive the blessings of the Lord according to what his needs are. I think of the words of the Lord, too, wherein he said this: "The glory of God is intelligence. . . ." (*Ibid.*, 93:36.)

What a marvelous opportunity we all have in this great Church where the apostles of the Lord Jesus Christ teach us the gospel! Therein we do receive the knowledge of the glory of God.

"The glory of God is intelligence. . . ." (*Ibid.*, 93:36) which intelligence we can use in our lives from day to day. Surely it becomes the glory of God unto us.

In my testimony I feel as did the apostle of old, when Paul said:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . (Rom. 1:16.)

I would make one addition, and I might say, I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation revealed to us and given to us through the Prophet Joseph and every one of the Apostles who has lived from that day until this time.

I am grateful for the testimony I have that this is the Church of the Lord Jesus Christ. I am grateful for the testimony that I know that Joseph Smith was a Prophet of God, and every President of the Church has been a prophet of God—has been an apostle. I am grateful for the opportunity of the services that are rendered through the power of the priesthood, for with our priesthood, brethren and sisters, we have many responsibilities and many opportunities to help build up the kingdom. I leave you my humble testimony that this is the Church of the Lord Jesus Christ, that Joseph Smith was indeed a Prophet of God. There is no question about it: This is the work of God. May we do all within our power to continue to build it up, and therein enjoy all of the blessings that the Lord will give us as we go forward in his behalf, I humbly ask, in the name of Jesus. Amen.

Saturday Morning, October 1, 1955

## "What Shall I Do With JESUS?"

by Sterling W. Sill

ASSISTANT TO THE COUNCIL OF THE TWELVE



MUCH HAS BEEN said at this conference about the life and mission of the Master. I pray that what I may say will not detract from that which has already

been said.

After that long awful night of betrayal and trial, Jesus was brought before Pilate. Pilate believed that Jesus was innocent of any wrong and made a weak attempt to try and save his life by taking advantage of one of his privileges as Roman governor to release a prisoner to the Jews at the time of the Passover. Pilate had in his custody a noted insurrectionist and murderer by the name of Barabbas, and probably

relying upon the sense of fairness of the Jews that certainly they would not consent to the release of this notorious criminal and punish an innocent man, Pilate said, "Whom shall I release unto you—Barabbas or Jesus which is called Christ?" (See Matt. 27:21.) And Pilate must have been startled to hear them say, "Barabbas."

He said, "Then what shall I do with Jesus?" And the Jews replied, "Let him be crucified." Pilate said, "Shall I crucify your king?" And they said, "We have no king but Caesar."

Then Pilate took water and washed his hands before the multitude, saying, ". . . I am innocent of the blood of this just man: see ye to it." And the Jews

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said, "... His blood be upon us and on our children. Then Barabbas was released and Jesus was delivered to be crucified." (See Matt. 27:24-26.)

We might safely assume that both Pilate and the Jews felt that they had permanently settled any question which may have arisen in connection with the life of Christ—Pilate by merely washing his hands, and the Jews by putting to death the very Son of God.

But there is a peculiar relationship which exists between the life of Jesus Christ and every other soul born into the world. In that great period of our pre-existence, Jesus was appointed and ordained to be the Savior of the world and the Redeemer of men, and there is no other name given by which man can be saved. What Pilate and the Jews did to Jesus did not alter that relationship in the slightest degree, either for them or for us. For Jesus also bore our sins, and we are therefore party to his suffering and his atonement.

In our lives we are forced to make many decisions. By our answers to life's questions, we determine our own destiny. James Russell Lowell wrote some significant lines entitled, "The Present Crisis." He says—

Once to every man and nation  
Comes a moment to decide  
In the strife of truth and falsehood  
For the good or evil side.

Some great cause, God's new Messiah  
Offering each the bloom or blight  
Parts the goats upon the left hand  
And the sheep upon the right.

And the choice goes on forever  
'Twixt the darkness and the light.

Certainly the greatest question to be decided by any man during his lifetime is the one suggested by Pilate, "What shall I do with Jesus?" The Jews made their decision. They said, "His blood be upon us and on our children," and so it has been. And so it may be with us because the question is still before us, and each must answer for himself.

For Jesus is standing on trial still.  
You may be false to him if you will.  
Or you may serve him through good or ill.  
What will you do with Jesus?

You may evade him as Pilate tried  
Or you may serve him whate'er betide.  
Vainly you'll struggle from him to hide  
What will you do with Jesus?

What will you do with Jesus?  
Neutral you cannot be,  
And someday your soul may be asking—  
What will he do with me?

One of the best methods for solving a problem is to weigh carefully each of the alternatives. In this case there seem to be three. The first is that we may follow the example of the Jews and reject him and thereby, as Paul says, we crucify unto ourselves the Son of God afresh. Such a course is unthinkable. But much of what the Jews did, they did in ignorance. Upon the cross Jesus said, "... Father, forgive them; for they know not what they do." (Luke 23:34.) The Jews didn't really understand what they were doing

when they put to death the Savior of the world. Pilate didn't know that this young peasant carpenter standing before him was in very deed the great Jehovah who had created the earth.

But we might ask ourselves this question. Why didn't they know? There is probably only one answer: They lacked the honest effort, earnest inquiry, and humble prayer necessary to find the truth. But in large measure, we make exactly the same mistakes. When we absent ourselves from sacrament meeting, we don't really understand what we are doing. When we fail to pay our tithing or when we are married "until death do us part," we know not what we do. It is our ignorance as well as our sins that stands between us and our salvation.

If the Jews suffered so great a penalty for their sins committed largely in ignorance, what about us? We have all of the information that the Jews had, but in addition we have the judgment of time shining upon the life of Christ. We have the testimony of the apostles bearing witness to his divinity and sealing their testimony with their blood.

But in addition, a great flood of new knowledge has come into the world. In the early spring of 1820, God the Father and his Son Jesus Christ reappeared upon the earth to re-establish among men a belief in God. Besides this, we have been given three great volumes of new scripture outlining and explaining in every detail the simple principles of the gospel. If we lose our way, it will be by our own choice and not because we can't know the truth, except, if like the Jews, we fail to be sufficiently thoughtful and diligent, thereby exposing ourselves to the risk of "ignorantly" rejecting our personal Savior and with him our chances for eternal exaltation.

The second alternative of this question, "What shall I do with Jesus?" is that we may try to be neutral, and believe neither one thing nor the other. That is impossible, for either God is, or God is not. There is no middle ground. It is all or nothing. We either accept him by design or we reject him by default. For when we fail to decide a question one way, we automatically decide it the other way. That is, when we fail to decide to get on the train, we automatically decide to stay off the train.

Yet there is a group of people who insist on trying to maintain this damaging neutrality. It isn't merely that they don't believe; their skepticism goes deeper. They don't give it a thought one way or the other. There is one thing more serious than merely to "not believe," and that is to "not care."

It has been said that there is one folly greater than that of the fool who says in his heart there is no God, and that is the folly of him who says he doesn't know whether there is a God or not. Thereby he is guilty of unbelief rather than disbelief, and unbelief is usually a confession that one has not made sufficient honest inquiry necessary to find the truth.

If a man should err in believing the gospel of Jesus Christ to be true, he

could not possibly be the loser by the mistake. But how irreparable is his loss who should err in supposing the revelations of God to be false. There are many people who try to dispose of this question, "What shall I do with Jesus?" by saying that he was merely a great teacher. This is certainly a poor substitute for knowing the truth. It is also pretty dangerous, for as has been said:

Suppose there is a Christ, but that I should  
be Christless;  
Suppose there is a cleansing, but that I  
should remain unclean;  
Suppose there is a Heavenly Father's love,  
but that I should remain an alien;  
Suppose there is a heaven, but that I should  
be cast down to hell.

It has been said that "Man's greatest unkindness to man is not to hate him but to be indifferent to him." "He who is indifferent to his friend is unkind to his friend. But he who is indifferent to his Savior is unmerciful unto himself."

Our third alternative to this question of "What shall I do with Jesus?" is that we may accept him. We may accept him eagerly and enthusiastically. We may fill our minds with his word, and consecrate our lives to his service. We have his own counsel on this question. In his own day he has said,

O ye that embark in the service of God,  
see that ye serve him with all your heart,  
might, mind and strength, that ye may  
stand blameless before God at the last day.  
(D & C 4:2.)

Each of us has been complimented by being reserved to live upon the earth in this greatest of all dispensations. We live when a great flood tide of wonders and knowledge and accomplishment has been released in the world. Our forefathers lived on a flat, stationary earth and plowed their ground with wooden sticks. But we live on an earth of power steering and jet propulsion. Noah preached the gospel for many years and failed to bring conversion to a single person outside his own family. Even in the dispensation of Jesus, less than one hundred years had passed before the apostles had all been put to death and the world was well on its way into darkness of complete apostasy.

But we live in a time when "the field is white already to harvest." We have examples of stake missionaries who have brought conversion into the lives of five or ten or twenty human souls in a single year, and as Samuel Walter Foss cried, "Give me men to match my mountains," so the Church is crying for men to match the great opportunities of the present day.

In 1932 Walter Pitkin wrote a book entitled *Life Begins at Forty*. But life begins every morning. Life begins when we begin, and our real progress begins when we accept God's answer to that greatest question of our lives, "What shall we do with Jesus?"

May our Heavenly Father inspire us to get the right answer before it is too late, I pray in the name of Jesus Christ. Amen.

# NEED FOR REVELATION

by Marion D. Hanks

OF THE FIRST COUNCIL OF THE SEVENTY

**I** HUMBLY PRAY for direction and inspiration in these few moments. It seems to me that I am almost under compulsion to abandon that which I might have said, and in view of this warm and heartwarming sermon by President Joseph Fielding Smith and in view of the presence here of this magnificent group of young people, add my testimony and an expression of my conviction to that which has been said.

Memory is a beautiful and wonderful thing. As President Smith named this morning the places he had been and some of the events of his missionary adventures, my heart responded as many of yours must have to the enumeration of places familiar to many of us under circumstances very different from the mission which motivated him. I thought specifically of one island he did not visit but which might well be some day the subject of such a mission, where 5300 American boys gave their lives in order that the cause which they represented might be successful.

It was of one of those boys that I thought this morning, and as President Smith spoke, I tried to remember and write down a few words I once memorized which came from the pen of one of the American boys who died in the battle of Iwo Jima.

This twenty-year-old, (and I know nothing of him save that) was one of the 5300. In a little ten-cent notebook dated 18 February 1945, the day of his great adventure, he wrote his last will and testament—a short and incisive thing. He might have written about many different subjects. After all, he was only twenty. He was on an island he had never heard of, I suppose, before war took him there. I assume he might have had in his heart some resistance to what awaited him. He might have been thinking about home and loved ones; but what he wrote seems to me to have been inspired of God. These are the words as I remember them, and I think they are right.

"This is the time for new revelation. People don't think much about religion nowadays, but we need a voice from on high, brother, and I don't mean maybe. This thing has got out of human ability to run. I'm no religious fanatic, but we are in a situation where something better than human brains has got to give us advice."

This was the last will and testament

of a twenty-year-old boy who died with the thought in his mind that the predicament mankind had worked themselves into was one which only divine help might solve. He cried for new revelation, for a voice from on high, for a voice of spiritual authority. I wondered when I first read it which of those whom I knew and loved and lost had answered his cry—whether it be Marsden or Elwin or Ray or Chick or David or one of many others—I wonder which one has told him, as surely one of them has, that the voice of spiritual authority has been and is being heard in our very day. The voice from on high has spoken to man, a voice which has proclaimed that God in truth does live, that Jesus is in truth his divinely Begotten Son who lived to teach us how to live, and died to save us; that there is a plan which God himself has made available to his beloved children, obedience to which will bring us the blessings which we might as his children naturally expect if we are obedient to his will, and which will ultimately exalt us in that condition of beauty and glory which will allow us eternally to work, to grow, to learn, to love, to live with him who is our Father.

As I have traveled through this Church, I have been blessed on many occasions with experiences like those of President Smith, as have all of these other brethren. This morning the name of Biloxi, Mississippi, was read as a ward in the recently organized New Orleans Stake. In Biloxi, some few of you will know, there stands a magnificent chapel erected at the cost of about \$75,000, and that chapel was almost one hundred percent built and paid for by dedicated Latter-day Saint servicemen. I had the blessing of dedicating the building, and afterwards talked with a humble young fellow. I asked him what he was doing and how he was enjoying the service, and he said, "I do not enjoy the service so much, but I am enjoying service in the Church." He told me that he was a stake missionary.

I said, "Have you had any success?" "Oh, some," he said. "We have baptized eight this year—my companion and I—and we have some other good possibilities."

As we moved to Pensacola, we found a young navy officer active as one of the district presidency, traveling with two of his wonderful young compan-

ions in the service from branch to branch, bearing witness of the truth, stimulating the saints, and doing the work that needs to be done. Almost everywhere we have gone—San Antonio, Los Angeles, Washington, D. C., and elsewhere—we have found the same dedication and the same basic loyalty to the Lord.

Now to you wonderful young people who are here behind me, and to all others, may I say that there are those who would seek to make a "deal" with you, in the vernacular of our day, who would invite you to trade your faith, your self-respect, your loyalty to the Lord, for some of the enticements of this day—for education or wealth, for social preference, for political prominence or business success, for acceptability at school, for improper indulgence, for any of the others of the enticements which allure.

May I say to you that there is *nothing* in this world *worth having* which you need to give up to be a good Latter-day Saint. If wealth or education, social preference or political prominence, power in your profession—if these are what you want, my testimony, and I get it traveling through the Church among the wonderful people of this faith, is that you may be anything you want to be worth being, and a believing, faithful Latter-day Saint.

There was a writer who said: "People who take off their religion to be educated or wealthy or socially accepted are like the man who took off his boots to walk in a briar-patch."

If ever you need the Spirit of God, if ever you need faith and loyalty to his way, it is while you are educated (and the Church encourages you to become so); it is while you have wealth (which may come to you if you seek it honestly and use it wisely); it is while you are politically prominent or socially accepted; it is while, in your school activities and achievements, you find occasions for leadership.

I think, as I conclude, of a wonderful young man—perhaps the only Latter-day Saint in a leading university in a great southern state—who was the president of the student body, editor of *Law Review*, one of the outstanding young men of the nation. His studies had perhaps been interfered with a little by having to go from dormitory to dormitory in answer to requests to talk about the Church and the gospel, but he had done it consistently, had lived his religion loyally, and had been an intelligent and faithful representative of the Church.

I think of a few weeks ago in Logan when a fine young man bore testimony in our conference before returning to Columbia College, where he is serving as student body president of that great school. He said he had been offered a graduate scholarship when he was finished, and hoped it would still be available after he had served a mission. There are many, many similar cases throughout the Church. No Latter-day Saint young person needs to sacrifice

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anything important to be a real member of the Church. Remember that there are many wonderful people, old and young—like the boy on two—who desperately seek what you have, or may have if you desire it and seek it and live for it.

I bear testimony that God lives, and that this is his work, and if I know anything in the world it is that obedience to his law brings happiness, and the opposite—disobedience—brings unhappiness, of which I testify in the name of Jesus Christ. Amen.

ets, had they been duly regarded and respected, would have transformed the world, and evil forces operative in public and private life, now and in the past, would have been far less powerful.

We believe in prophets. We believe the only safe course for us is to follow the admonition of the prophets. Said Jesus:

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city. (Matt. 23:34.)

And then his concluding words: "That upon you may come all the righteous blood shed upon the earth, . . ." (*Ibid.*, v. 35.) The deniers of God's servants were to answer for their repudiation of the prophets. Had the Jews believed John the Baptist and heeded his admonitions, many people (more than did), would have believed on Jesus the Christ. But they rejected him and maligned him. He was put in prison, like his predecessors, and finally put to death, but they could not entirely destroy his influence nor his memory. The common people, the meek and the lowly, listened. They heard his words and accepted his divine calling and followed him. But the magistrates and the rulers, the high and the mighty, the professional religionists, were not among the multitude which followed him to the River Jordan, but Jesus came, and Jesus was baptized by this great prophet, the greatest of all the prophets, said Jesus, born of women. (See Luke 7:28.)

These prophets were not dreamers, they were not visionary men—they were practical men. They saw the present and the future needs of the people to whom they were sent.

President Brigham Young, for instance, was a great prophet and more than a prophet. He was called to a great responsibility. It was not unlike that which fell upon Moses, the lawgiver of Israel, during the years of exodus from Egypt. Both of them were deeply concerned with the spiritual and temporal welfare of their people.

Looking back over the magnificent achievements of Brigham Young and those who followed, we can picture the tragic exodus of covered wagons and handcart companies. Every day was a challenge, and every night a hazard, full of danger and uncertainty. But the sturdy and unconquerable pioneers, under their prophet, never faltered; they pressed forward to their destination. On their arrival, they beheld a barren wasteland, covered with sagebrush and possessed by the savage Indians. What did this modern prophet do? He made friends with the Indians. He cultivated the soil, and he irrigated the fields.

Prophets came as they were needed. May we, you and I, heed the prophets who live today. May we be guided by their inspiring instruction, and may we undertake with them to build up God's kingdom upon the earth, and eventually be worthy of an exaltation in that kingdom, I pray, in the name of Jesus Christ. Amen.

## "Believest Thou the Prophets?"

by Alma Sonne

ASSISTANT TO THE COUNCIL OF THE TWELVE



Y BRETHREN AND SISTERS, I am very happy for the privilege of standing before you for a moment, to express my gratitude for the fine things we have heard and seen at this general conference of the Church. This morning at 7:30 in the Assembly Hall we held a welfare meeting. We heard something about cattle, beef cattle, and dairy cattle, and how to manage farms, especially the welfare farms. This instruction was given by experts from the Utah State Agricultural College. When they had given their talks, President Clark made some observations. President Clark, you may know, is a farmer and a cattleman in his own right—he can qualify for that distinction, by working two or three hours on Saturday afternoon on his farm. We were greatly edified.

It reminded me of the funeral service which was held up in the Bear Lake country for Brother Hyrum Nebeker, also a cattleman. Prior to his death he had selected the hymns he wanted sung at the service. Among them was the well-known hymn we sing so frequently, "We Thank Thee, O God, for a Prophet." He also requested that everyone in the gathering join in singing this hymn, not only the choir, but those also who sat on the front seats, and the entire congregation. Seldom does one hear a song sung with more feeling than was done on this occasion. Everyone sang, and all seemed to feel the spirit and the significance of this great hymn.

I thought of the statement made by someone who said, "Tell me the ballads a people sing, and I will tell you their character." I hope the Latter-day Saints will be judged by the songs they sing on occasions like this. This hymn, in particular, suggested guidance, prophetic guidance. Guidance is a beautiful word, it is a meaningful word. We all need to be guided and directed and inspired in our work and in our responsibilities.

I recall a poem I learned as a boy;

Hand in hand with angels through the world we go;

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Brighter eyes are on us than we blind ones know;  
Tender voices greet us than we deaf will own;  
But never walking heav'nward can we walk alone.

Those who dislike guidance, it seems to me, lack in humility. Jesus believed in guidance. I read a verse from the Gospels:

. . . when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. (John 16:13.)

Mark the words "he will guide you into all truth . . . and he will shew you things to come." Of all the leaders who have lived upon the earth, only Jesus, the Lord, could make a promise like that. These words are tremendously important and reassuring, especially to those who are striving for a better life.

Christ's plan of salvation came to light gradually through holy prophets. Back of them is Jesus Christ, the light of the world, and the greatest of all the prophets. His gospel is the beacon light. The voice of the prophets is the voice of God to generations past, present, and future. These prophets came as they were needed. They were chosen before they were born. Their messages were always vital, important, and timely. Their testimonies were strong and fervent. They called people to repentance. They rebuked sin in high places. Their mission was to purify and regenerate the human family and to turn the hearts of men to God, who is the Creator, the Ruler, and the Giver of life. These living oracles seldom argued. They announced and interpreted God's will and made no compromise whatever with worldly standards and patterns, however glowing and colorful they might appear.

You will realize the significance of Paul's question put to Agrippa and the others: "Believest thou the prophets?" Paul believed the prophets. He quoted their words to justify and substantiate his claims. I am convinced that the warnings and admonitions of the proph-

# The Fruits of Faith

by Thorpe B. Isaacson  
OF THE PRESIDING BISHOPRIC

**P**RESIDENT McKAY, President Richards, President Clark, my beloved brethren and sisters, and friends: I feel very humble in standing before you this morning, and after a great deal of worrying and fasting and praying, I hope the Lord will bless me. I shall be grateful for an interest in your faith and prayers.

I would like to thank my wife now because I did not do it this morning, when she was kind enough to offer a very beautiful prayer in my behalf. I was too touched then to do it, but I would not feel right if I did not do it now.

I had prepared one or two thoughts, but they have been so beautifully treated already that I do not feel I could possibly add anything to them. I was going back again to an experience I had on the Hill of Calvary, mentioned by President Clark so beautifully yesterday, Brother Sill today, and Brother Sonne just now. I shall not say more on that. So I shall entirely rely on the Spirit of the Lord to guide me today, in what I might say.

It is good to see many in the audience whom we meet in stakes as we come to you each Sunday in stake conferences. Many times we come to you as total strangers, but after we have been with you for a couple of days, we feel as if we have known you forever. After we leave, even though we have held many meetings and are tired physically, we are uplifted in our spirits and our faith because of your great devotion to the gospel of Jesus Christ and to the responsibilities to which you have been called.

We are grateful for your thoughtfulness and for your kindness and courtesy to us. We are grateful to you for your encouragement. I cannot help expressing deep affection and appreciation for the stake presidents of this Church and for the ward bishops, for we see your great devotion. You so frequently put aside your own personal interests because of your responsibilities in the Church, and particularly among the young people of the Church.

I wish you could have all been at the meeting in the temple Thursday morning where the General Authorities were invited and privileged to meet with the First Presidency. When President McKay was speaking to us and sharing with us his experiences recently in Europe, I could not help thinking of a passage or statement that Brigham Young once made when he was referring to the humble man who converted him to the Church. He said something like

this, "His spirit bore witness to my spirit, and I believed." That morning in the temple it was as if the Spirit of the Lord was speaking to the President of the Church and prophet of the Lord, and his Spirit bore witness to our spirits, and we believed.

I cannot help thinking you are partaking of that same Spirit in this conference, because it has carried over into the conference so beautifully, and we have all felt that Spirit. What is that Spirit? It is the Spirit of our Heavenly Father, and we are privileged to enjoy that Spirit through the gift and the power of the Holy Ghost, for which I am sure all members of the Church are very grateful.

Sometime ago it was my privilege to visit one of the army camps, a large post of the government where many of our Latter-day Saint boys are stationed. Many of them are stationed there for their entire time in the army. Because they are stationed there for such a long time, many of them are privileged to bring their wives and children to live at the post.

I attended their Sunday evening service, and when I entered that chapel hall, it was filled to capacity. It was a thrill to see all those Latter-day Saint boys dressed in their military uniforms, and in the main accompanied by their wonderful wives, and in many instances, their new babies.

I wish all the parents of those boys could have looked in on them that night and listened to some of them speak. The brotherhood that existed in that group is not often found in the world. Those men loved one another. They were living with each other and praying for each other. I saw many of the young men in that audience whose fathers I know. I saw some of the young married women with their babies whose parents I know. You would have been very proud of them. They told me that there was seldom a time when any of our Latter-day Saint boys ever missed this Sunday service. President Joseph Fielding Smith just now told us that our servicemen are doing a great work for their country and for their Church. Of this I am confident.

After that wonderful meeting where we were all spiritually uplifted, a young man came up to me with his wife, and I recognized her. I knew her parents well. He asked, "May I ride with you into a certain city where tomorrow morning I must go to the hospital? I have an appointment to be there by eight o'clock." We told him that he could ride with us. I watched him bid goodnight to his wife and baby before

leaving for the hospital for surgery. He was so calm and so wonderful, and so was she.

When they bade each other good-night, I thought how unusual. What faith those two young people have in each other! What confidence they have in the Lord! But it did not take me long to find out what was behind it. As we were riding along, I asked, "Will your wife get to see you while you are in the hospital?" And he said, "Oh no. It is too far away, and she hasn't a car." "Is she here on the post alone?" "Yes. Her folks aren't here, and my folks aren't here, but we have each other." Then he said, "We have the Lord, so she'll get along all right, and I'll be just fine. I'll be home in a few days."

What faith! Then he said, "While we've been out here, we've had wonderful experiences that mean so much to us." Then he gave me this experience as near as I can repeat it.

They were going to have a new baby, and his wife was not at all well. She had not been well for months. The doctor was worried about her, and so was he. There they were alone, except for the wonderful buddies that were around them, but no parents on either side were there with them. They were far from home.

One day the doctor called this young man and his wife to his office, and said, "I think I ought to tell you that I am very worried about your wife, and I think I should tell you that even your wife's life is in danger as well as that of the baby."

Now, that would be quite a hard thing for a young couple to take. The doctor said, "Come back in three days. I am going to have another specialist here because I need his help. I am not a specialist in that line, but I know things are not right." He had made a lot of tests, examinations, and X-rays. So in three days he asked them to come back.

That young couple went home that night, and I believe as nearly every young couple would do in this Church, they fasted, and they prayed nearly all night, pleading with the Lord to bless her that she would be well and that they could have their little baby. Next day he went to his assignment. He came home the second night, and they followed that same procedure, praying into the night with little sleep. The third day he went to his assignment, and he came home again. They followed that same procedure, and the three days were up. They should meet with the two doctors the next day.

The following morning when the sun came up and his wife awoke, she said to her wonderful sweetheart, "I feel much better," and as he looked at her, he said, "I am sure you are better." Her eyes were bright, and there was a little color in her cheeks, but they went off to see the doctors. When they walked in, the first doctor said to her, "Well, you look so much better today," and she said, "I feel much better."

Then the new doctor and the first doctor went over the charts and the

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history of the case. The second doctor was just as alarmed after he studied the charts and the X-rays. Other X-rays were taken, and the two doctors took the X-rays and developed them and went into the other room, and they couldn't believe their eyes. X-rays do not lie. They are factual. They put those X-rays down by the side of each other, and the first doctor was astounded, and the second doctor said, "Are you sure these are the same X-rays you took before?" "Oh yes," he said, "they are the only ones I have. I am sure they are the same X-rays."

They went back out to the office and told this young man and his wife that they could go home, that there was nothing for them to worry about, that everything would be all right. The new second doctor went away, assuring the first doctor that he need not be concerned. This young couple was very happy and knew the Lord had answered their prayers.

This young man testified to me that, of course, those doctors, not being in the Church, could not understand the power of the priesthood. They could not understand our faith and the prayers and the fasting of these young people. "That night when we went home," the young man said, "we spent most of that night thanking the Lord for his blessings and for the miracle that had been performed, and in two or three weeks we had our new baby. You saw her to-night—a beautiful, healthy, lovely baby." Then he bore a strong testi-

mony, testifying to the power of the priesthood; and his witness and his testimony was wonderful for a young man. I am sure that such testimonies are shared by thousands and hundreds of thousands of Latter-day Saints. What would that young man and his wife have done if they had not had that faith? What would they have done if they couldn't go to the Lord?

So, I would plead with all young married couples that you should be careful in everything you do so that nothing will prevent you from going to the Lord when you are faced with similar problems, and you will be faced with them. Perhaps not the exact one of this young couple, but many similar. You will need the blessings of the Lord just as that wonderful young couple needed them.

I would plead with all of us that we adjust our affairs and our lives and our living so that when the time comes that we need the blessings of the Lord, we can go to him and know that he will hear us and grant our petitions.

I bear testimony to you that I know that God lives. Yes, his Spirit has borne witness to my spirit, and I believe, and I know, and I know Jesus was the Son of God—our Savior and our Redeemer. We should love him for the mission and the sins that he took upon himself that we might live—probably God's greatest gift to man.

God bless you, I pray in the name of Jesus Christ. Amen.

And they answered, "The son of David" (Matt. 22:42)—referring of course to his Israelitish lineage.

In all likelihood the Master was trying to call them back to what John, the forerunner of the Master, had taught when he had impressed the vital importance of this essential knowledge in his declaration.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John 3:36.)

During his ministry there had been others not possessed of faith who had declared themselves about the Master. In his home country of Nazareth they had said in derision:

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? . . . And they were offended in him.

The Master sadly replied:

A prophet is not without honour save in his own country, and in his own house. (Matthew 13:55, 57.)

On another occasion they said of him in scorn:

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. . . . (Ibid., 11:19.)

In Jerusalem the scribes which came down said,

He hath Beelzebub, and by the prince of the devils casteth he out devils. (Mark 3:22.)

In contrast to these unsavory epithets, his faithful followers such as Peter, the chiefest of the apostles declared: "Thou art the Christ, the Son of the living God." (Matt 16:16)—and from his faithful Martha, "Yea Lord: I believe that thou art Christ, the Son of God, which should come into the world." (John 11:27.) And from another of his disciples after he had seen and handled the Risen Lord, Thomas impressed his testimony with these simple words: "My Lord and my God!" (Ibid., 20:28.) The measure of difference between those two groups of individuals who answered the query, "What think ye of Christ?" (Matt. 22:42) was the quality of which the Master had spoken of in his great Sermon on the Mount: "Blessed are the pure in heart: for they shall see God." (Ibid., 5:8.)

Our responsibility as members of the Church of Jesus Christ to declare the mission of the Savior was impressed upon us recently in a council meeting when President David O. McKay made this significant statement:

This is the Church of Jesus Christ, and it is our obligation to preach to the world that he is the Son of God, our Redeemer and our Savior—not just a great teacher, but in reality the Son of our Father in heaven, and the Redeemer of the world; that he has broken the bands of death and has brought resurrection, that through him, by obedience to the gospel, we will

(Continued on following page)

## "Be Guided by the Light Within"

by Harold B. Lee  
OF THE COUNCIL OF THE TWELVE

**T**HE EXCELLENT remarks of Elder Sterling W. Sill this morning have recalled a story I heard repeated in a very impressive talk which was given recently where I was assigned to dedicate a new chapel. Our attention was called to the name on the front of the building—The Church of Jesus Christ of Latter-day Saints. This is the story that was to impress our responsibility to Him in whose name we were then in meeting.

It was in 1909 at the University of Edinburgh. Lord Balfour, then the Prime Minister of England, was delivering an address on the subject of moral values which unite nations. He spoke of the common knowledge and the common commercial resources which nations had to unite them, their social intercourse made possible through diplomatic relationships, the bonds of human friendships, and the improved methods of communication; and then closed his address amid the thunderous

applause of those who had heard his, as judged by the world's standards, masterful address.

But the applause was interrupted by a Japanese student who was studying at the University. He stood up in the gallery and asked, "But Mr. Balfour, what about Jesus Christ?" There was a hushed silence as the presiding officer arose to conclude the meeting. They had heard a stern rebuke thus voiced by one of a pagan nation to the representative of one of the greatest so-called Christian nations on the face of the earth, for in his address Mr. Balfour had omitted the greatest and most fundamental of all essential bonds which would unite the nations of the earth.

The essentiality of that knowledge of the Savior and his divine mission was impressed by the Master on one occasion when he said to the Pharisees who had gathered around him, as they usually did to try to embarrass or to entrap him, "What think ye of Christ? . . ."

gain eternal exaltation in his kingdom. May the Lord give us power and increase our ability to represent him in the world.

In that memorable Wentworth Letter, historically important to the Church, where the Prophet Joseph Smith answered the query as to what the Church believed, was the statement: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

The symbolism of our belief and our declaration to the world is to be found everywhere. As I saw the pictures of the Swiss Temple, I read the words above the entrance and again recalled that on many of our other sacred structures are those significant words: "Holiness to the Lord." As you go out of this Tabernacle, look upon the west towers of the great Salt Lake Temple, and just underneath the battlements you will see the dipper pointing to the North Star—the symbolism, as explained by Truman O. Angell, the architect of the temple, in an article written in the *Millennial Star* for the British Saints, suggesting that through the priesthood of Almighty God the lost may find their way. As you go into the great Salt Lake Temple, you will see what the pioneers did to symbolize every move they were to make through that sacred building. Even on almost every doorknob there has been cast in the beauty of their artistry those same words, "Holiness to the Lord." By that symbol every door in the temples of our God, indeed every step we take in life, is opened to those who go forward in "Holiness to the Lord."

The dearest prospect that can be imagined to those who have not only these symbols to constantly remind them, but also the testimony of that humble boy who told of the coming of the Father and the Son in very person to converse with him, who bore testimony that other worthies came and restored their powers, and their keys of the priesthood,—the dearest prospects of those of this Church who have those testimonies and that knowledge given them, is that to be found in the Lord's castigation of those who have been given a divine calling by a divine command and had disobeyed when he said: "They who are not chosen have sinned a very grievous sin in that they are walking in the darkness at noon-day." (D & C 95:6.) Then he added, "If ye keep not my commandments, the love of the Father shall not continue with you, therefore ye shall walk in darkness." (*Ibid.*, 95:12.)

Under the caption of an article, "What Makes Men Strong?" recently, J. Edgar Hoover, the head of the Federal Bureau of Investigation, made this significant statement:

When a man leans on his own understanding, when he lives by his own strength, when he boasts of probing the mysteries of the atom, the depths of the sea, or the secrets of outer space, he forgets God and claims he is his own master. The result

is untold suffering. Even though one's position is maintained, even though material wealth increases, a success quickly turns to failure when God has been forgotten. There is no peace of mind, no personal satisfaction, no personal experience of inward joy. To "trust in the Lord with all thine heart" is a mark of strength, and it is the only path to happiness, success, and true fulfillment.

I contrast the fearful Peter who, on the night of the betrayal, denied that he had known the Savior, with that Peter who on another occasion, after he had witnessed the appearances of the Master, in jail, being readied for another inquisition by his unjust captors. He was not surprised when an angel touched him and said, "Arise up quickly," and the shackles fell from him, and when he went to the door he found it open. He went to the outer court, and it was open; then he went to the home of his friends, and they were surprised because from the time of his imprisonment they had been praying that the Lord by his matchless powers would undo the mischief that was now trying to nullify the work of this great Church. He was not afraid. Why? Because Peter knew the power of the risen Lord. (See Acts 12.)

I am thinking now of two contrasting incidents. A dear friend received one of those fateful messages: "We regret to inform you that your boy has been killed in action." I went to his home, and there I saw the shattered family, possessed of all the things that money could buy—wealth, position, the things that the world would call honorable, but there they were with their hopes and dreams shattered around them, grasping for something that they had not lived to obtain and from that time on, seemingly did not obtain. The comfort which they could have known was not there.

I contrasted that with a scene I witnessed up in the LDS Hospital just about six months ago now, when one of our dear faithful mission presidents was there slowly dying. He was in extreme pain, but in his heart there was a joy because he knew that through suffering oftentimes men learn obedience, and the right to kinship with him who suffered beyond all that any of us can ever suffer. He, too, knew the power of the risen Lord.

Today we should ask ourselves the question, in answer to what the Master asked of those in his day, "What think ye of Christ?" We ought to ask as we would say it today, "What think we of Christ?" and then make it a little more personal and ask, "What think I of Christ?" Do I think of him as the Redeemer of my soul? Do I think of him with no doubt in my mind as the one who appeared to the Prophet Joseph Smith? Do I believe that he established this Church upon the earth? Do I accept him as the Savior of this world? Am I true to my covenants, which in the waters of baptism, if I understood, meant that I would stand as a witness

of him at all times, and in all things, and in all places, wherever I would be, even until death?"

Many times we have heard and sung that hymn,

That I might have seen his kind look when he said,

"Let the little ones come unto me."

I should like to have been with them.

Some have said they would have liked to live in the days of the Prophet Joseph so that they could have been his defenders. Heber C. Kimball wrote this:

Let me say that many of you will see the time when you will have all the trouble, trial, and persecution you can stand, and plenty of opportunities to show that you were true to God and his work. This Church will have many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties of this work will be of such a character that a man or woman who does not possess this personal knowledge will fall. Remember these saying, for many of you will live to see them fulfilled. The time is coming when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, you will not stand.

After some of the persecutions and the evidence of the power of evil over our first missionaries in London, these missionaries returned to the Prophet to seek an answer as to why these experiences with evil spirits had come to them. Had they done something wrong that the evil had thus tried to overthrow them? And the Prophet replied, "I rejoiced when I heard of your experiences because I have passed through similar experiences, and I want to say this to you: the nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of his purposes."

That is what the Master meant when he said:

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:11-12.)

I have heard some of the testimonies of men like Brother Hugh B. Brown and Brother Adam S. Bennion, and Brother Richard L. Evans, who, when they were called to their high places have been subjected to the trials of the power of evil. There is no question in my mind but that they were near unto the Lord, and the devil knew it and was trying to confuse them and if possible destroy them.

You and I stand in this day when we are basking in the sunshine of great plaudits of the people all over the world. We rejoice that the persecution which used to be is not now, and yet I am sobered by the warning that the Master gave when he warned:

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Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. (Luke 6:26.)

When I think of that warning, I am remembering the words which sobered the people of England after one of their great jubilee celebrations, when Kipling wrote:

The tumult and the shouting dies;  
The Captains and the Kings depart;  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of hosts, be with us yet,  
Lest we forget, lest we forget.

May I echo and paraphrase those words of Kipling and say that while

today we glory in that which our President has reported to us as the good feeling of the peoples of the world—may I say to all of us, each of us individually, let us not forget that the measure of our acceptance in the kingdom of our God will be our answer to the question which we must make honestly to ourselves: "What think I of Jesus Christ? What kind of a testimony do I have of the divinity of his mission?"

God grant that we may not lose that testimony. I bear you my testimony that I know that he is the Savior of this world, and I bear that testimony humbly and in the name of the Lord Jesus Christ. Amen.

Saturday Afternoon, October 1, 1955

## "I am not ashamed of the gospel of Christ"

by Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

I WAS SURELY PLEASED, brothers and sisters, when the First Presidency invited these wonderful young people to sing at this conference, and I would like you young people to know how grateful I am for your willingness to be here and for the excellence of your performance.

I am very proud of the MIA and the work the MIA is doing, and I am very proud of you that you sing so beautifully to our Savior, whom I know you love. I am glad that now, this year, together with all the rest of the young people of the Church, every week you recite our MIA theme in which you declare that you are not ashamed of the gospel of Christ. I know you love it. I hope that always you will love it and that you will be faithful and true in every respect. God bless you for your work.

I do love the young people of the Church, and I love their faith. As I visit with them from time to time, I know that the Spirit of God rests upon them, and that the spirit of conversion is in them, and that most of them are serving the Lord and keeping his commandments. So I feel very, very good about the rising generation and about the future of this great Church.

Occasionally, however, there are some of our young people who go off on a tangent and do not keep the faith. One day I had a young man come in to visit with me. He had lost his faith. He came to me not because he thought I could do him any good, but because his mother had asked him to come to one of the brethren and see if some different picture might be given to him

whereby his faith might be restored. As he came into the office and sat down and opened the subject, he told me he had lost his faith, and he told me in what class at school he had lost it and who the teacher was who had been responsible for it.

As he told me about his difficulty, he said that he could not believe in God any more because who could believe in a Creator or suppose that there was some being who could create an earth like this. He did not believe in the Savior nor that the Savior ever wrought out an atonement that would do us any good. How could the death of a man on a cross two thousand years ago benefit a person now in this modern, enlightened time? And who could believe in a resurrection? It was all just incredible.

Then my mind went back to the time Paul stood before Agrippa and began there to defend his faith and his faith in the resurrection, and he asked Agrippa, you will remember, why he thought it was incredible that God could raise the dead.

And so we talked together, this young man and I. I asked him if there was anything in this modern world that he considered to be incredible. He could accept most things that are going on now.

I showed him a picture in a magazine of a little platform about four feet in diameter, with a railing around it, and a man standing in the middle.

That platform stood in the air without any visible means of support.

I said, "Do you believe it is possible that the picture you see there really is a picture of something that happened

and that a man could stand on a little platform, six or twelve feet in the air—just stand there—and that by turning a little handle he could cause this platform to move up or down?"

I said, "It looks incredible to me, but there is a photograph of it. The United States Navy has it and is using it. Does it seem incredible to you? Does it really seem possible that a little platform could stand in the air like that?"

Then I asked him if he had read some of the things that are being spoken of these days about a trip to the moon. No longer is it idle talk. Men are actually talking about flying to the moon.

They are going to prepare what they call an island in the sky as a springboard, and that island is going to be stationary. They plan to fly their airship to that island, get out on it, walk around, and then take off again and go on to the moon.

Does that seem incredible? And yet the men of science today say that it is within the realm of possibility. They are really figuring it out. Incredible?

"No," he said, "it isn't incredible. I believe that a man could fly to such an island as that and then go on to the moon."

I said, "You are no different from the scientists of the world who are believing the same thing and working in that direction. But," I said, "is it any more incredible to believe that a man could leave this earth and go out into space than to believe that a man could come from space and visit this world? Which is more difficult to believe, that you or I could fly to the moon or that Moroni could come to the Prophet Joseph Smith?"

Then he said, "But then there is that gold plate story that I cannot take."

I said, "What about the gold plate story?"

He said, "Well, this idea that there was a book of gold plates with ancient inscriptions, and that Joseph Smith found it buried in the ground."

I said, "Would you believe it if it came from an archaeologist? If an archaeologist should find plates of ancient vintage with inscriptions upon them, and those plates were metallic, would you accept it?"

He said, "Well, I could believe it because archaeologists are men of science."

I said, "These men of science have proven that there are such things as plates of gold. They themselves have dug up metallic plates with ancient inscriptions on them, records of the past, and they may be seen in museums of this day. Is that incredible? Is it any more difficult to believe that an archaeologist could find ancient records of lead or silver or copper or gold, with inscriptions, records of the past, than to believe that the Nephites made records of the past and that they were brought forth in our day? Which is the more difficult to believe?"

Then he said, "But, I do not believe in prayer."

(Continued on following page)

"Why don't you believe in prayer?"  
"I don't believe that I could kneel down in my bedroom and whisper a few words and have God way up in heaven, if there is a God, hear what I would whisper those many, many miles away."

Then I told him about my wife and me being in Buenos Aires last Christmas. As we sat with the missionaries in the mission home that evening, the telephone rang, and we said, "Hello." On the other end of that telephone wire and across space where there were no wires, and then again picked up by other wires, came the voices of our daughter and son-in-law wishing us "Merry Christmas," saying it would not be Christmas unless they could speak to us.

Incredible? There we were in Buenos Aires speaking in a normal tone of voice. They were in Salt Lake City. Our voices would go to the end of the wire, and then they would travel where there would be just space, and beyond the space over another wire. Is that incredible? If man can do that, do you not suppose God could hear your prayer?

Then I brought up another thing. "In the Book of Mormon, which you say you do not believe, it says that the voice of Christ was heard all over the land by the people, all at once, simultaneously. I have heard people like you say they could not believe that."

"No, I could not believe it," he said. Incredible? Which is more difficult to believe, that God could speak in heaven and all the people of America hear it, or that the President of the United States could speak in the White House and all the people in America hear it? Which is more difficult to believe? Are these things incredible?

Then he brought up the Bible. "The Bible is full of stories that nobody could believe."

I said, "For instance?"

"Well, I don't think of any at the moment."

I suggested the story of Moses and the bulrushes. "Yes, the story of Moses and the bulrushes," he quickly said.

"Do you not know that the archaeologists have discovered facts which prove that Moses was found in the bulrushes by a daughter of Pharaoh, and that they can even tell you the name of daughter of Pharaoh, that they know now from ancient records which they have dug up that that story is true, and that Moses was reared in the household of Pharaoh, and that he became a leader of the Israelites and led them back to Palestine? If the archaeologists have proved it, is it any longer incredible to you?"

"Well, I would believe them, but I would not believe the Bible."

"What about the story of Abraham? Do you believe there ever was an Abraham?"

"No, I do not."

"But the archaeologists have also found out that there was a person called

Abraham, a great astronomer of ancient times, who went down into Egypt and taught the Egyptians astronomy. That has been discovered. Is the story of the Bible then incredible?"

Then I said, "I would like to tell you something that is incredible to me. I can believe all these things, but I would like to tell you something that is incredible."

And he said, "What is that?"

I said, "It is incredible to me to believe that the earth could be made by chance, without a Creator."

Then I took from my bookcase a little book called, *Man Does Not Stand Alone*, by Cressy Morrison. Cressy Morrison is past-president of the New York Academy of Science, past-president of the American Institute of New York, member of the Executive Board of the National Research Council, a Fellow of the American Museum of Natural History, a life member of the Royal Institution of Great Britain. He wrote this little book to prove from the standpoint of an up-to-date scientist that it would have been impossible for the earth to be made by chance. I read this:

Suppose you take ten pennies and mark them from one to ten. Put them in your pocket and give them a good shake. Now try to draw them out in sequence, from one to ten, putting each coin back in your pocket after each draw. Your chance of drawing number one, is one to ten; your chance of drawing one and two in succession would be one in a hundred; your chance of drawing one, two, and three in succession would be one in a thousand. Your chance of drawing one, two, three, and four in succession would be one in ten thousand, and so on until your chance of drawing from number one to number ten in succession would reach the unbelievable figure of one chance in ten billion.

Then Morrison goes on to say:

The object in dealing with so simple a problem is to show how enormously figures multiply against chance. So many essential conditions are necessary for life to exist on our earth, that it is mathematically impossible that all of them could exist in proper relationship by chance, on any one earth at any one time. Therefore, there must be in nature some form of intelligent direction. If this be true, then there must be a purpose.

Then he reviewed the intricacy of creation, the intricacy of our own lives, of our bodies, the bodies of other living things, even of little plants. He talked about evolution and said that Darwin's theory was concocted before science had learned about the genes. "The genes," he says, "keep all forms of life within their own spheres. Life produces creations," he said, "of varied designs in the image of its predecessors and gives them the power to repeat themselves for untold generations."

Then he asked the question whether it is really incredible to believe what the Bible says about everything having been formed originally to bring forth after its own kind:

Then he writes,

No oak tree ever bore chestnuts. No whale ever gave birth to a fish, and waving fields of wheat in every grain are wheat, and corn is corn. Law governs the atomic arrangement in the genes which absolutely determine every genus of life from beginning to extinction.

Then he makes this startling statement:

The first chapter of Genesis contains the real story of creation, and its essence has not been changed by knowledge acquired since it was written. The differences have arisen over details, which are not worth controversy.

He says that even the chronological arrangement in the story of the creation as given in Genesis fits into the modern scientific knowledge, and then he asks the question, "Can science pick a flaw in this briefest story ever told, the world's history in a few lines of print?" With regard to the story of creation, he again asks whether we should consider it incredible.

Finally, as he closes his book, he says:

The existence of a Supreme Being is demonstrated by infinite adjustments without which life itself would be impossible. Man's presence on earth and the magnificent demonstrations of his intellect are a part of a program being carried out by the Supreme Intelligence. Let us then hold fast to our belief in a Supreme Intelligence, the love of God and the brotherhood of man, lifting ourselves closer to him by doing his will.

I was certainly happy, recently to read a graduation address delivered at the commencement exercises of one of our large universities, by Dr. Joseph W. Barker, president and chairman of the Research Corporation of America and formerly dean of the engineering school of Columbia University.

He explained in his address that the scientists of the nineteenth century had been misled by certain of their observations and as a result came to conclusions which definitely were atheistic, but now he says:

Even the most pragmatic materialist in the face of present-day scientific knowledge, is led to the inevitable conclusion that the heavens declare the glory of God and the firmaments sheweth his handiwork.

As the children of Israel foreswore the worship of the golden calf and returned to the faith of Jehovah, so have we foresworn the crass mechanistic materialism and returned to that faith in God, of which the Psalmist of old sang: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1.)

To paraphrase the words of Paul: Why should it be thought a thing incredible with you, that there should be a God? Why should it be a thing incredible with you, that he should speak to men and show himself to them? Why should it be a thing incredible with you, that he should record the history of his people on plates of gold? Why should it be a thing incredible with you that a little boy of fourteen years should go into a grove of trees near his home, pray to God in all humility and receive an answer?

I testify to you, and I testify to all men, that God has made known to me

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that he lives, and I know it as well as I know that I live. He has given me testimony that Jesus of Nazareth was his literal Son in the flesh, and that he is our Savior, and our Redeemer.

And he has given to me testimony that Joseph Smith truly knelt in prayer and in answer received the glorious visitation in which he talked face to face with the Father and the Son.

And he has given me personal testimony that the Book of Mormon is true. I know it as well as the three witnesses

or the eight witnesses who held the plates in their hands. I know it. God has made it known to me, and I give you my testimony. It is not incredible.

And I, together with the young people of the Church, "am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

May we be faithful and true to our trust, true to the restored gospel, and not be incredulous, is my humble prayer, in Jesus' name. Amen.

## Unity in the Faith

by Eldred G. Smith

PATRIARCH TO THE CHURCH



Y BROTHERS AND SISTERS: It is a thrilling experience to be in these conferences. Nevertheless, I humbly seek an interest in your faith and prayers in my behalf.

I have heard President Clark a number of times refer to his theme song, as he calls it, that of unity, and with his permission I would like to join his chorus. We should all join his chorus, not alone in words, but in action. Paul taught the same doctrine when he wrote to the Ephesians:

I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness, with longsuffering, forbearing one another in love;

Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism,  
One God and Father of all, who is above all, and through all, and in you all. (Eph. 4:1-6.)

When I talk about unity in the gospel, I am often reminded of an experience that I had while on a mission in Germany. When this German Choir sang for us yesterday in the conference meetings, I was reminded again of those experiences, especially when I was assigned to work in Celle in the Hanover District in Germany. Once a month we went to the little town of Uelzen, which was a self-sustaining branch. We went there to get their reports and to help them as we could. Since my companion was assigned to the branch at the same time I was, this first visit to Uelzen was a new experience for both of us.

We took our seats in the first meeting we attended in the front of the hall. The branch president announced that the meeting would be started by the choir singing such and such a song. I looked about and found no choir up in front, but before I could ask any questions or discover an answer to the problem in my mind as to where the choir was coming from, my companion

and I found ourselves the only ones sitting in the audience. The entire congregation, except for my companion and me, had gone up to the front and sang as a choir. It is no wonder we have Saints who can come here and produce a chorus such as we had yesterday.

I found from the reports that they not only all sang together, but they also worked together. I found that there was 100 percent membership of the branch paying 100 percent tithing, and that was not just the month that I went there on that one visit, but that was the report I got all the time I was there. Attendance in their meetings was the same. They worked together in everything they did. I discovered, also, that there were two women in the branch at that time whose husbands had gone to America, and that the branch had agreed together, before these two men left, that they would all work together; they would keep the commandments of the Lord to the best of their ability; they would do all that was required of them without excuse; nothing would stop them from fulfilling the responsibilities given to them. Those who remained in the branch would see to it that the wives of these two men were taken care of, that they would not be in need.

The two men who left for America agreed that they would do likewise in living the commandments of the Lord and that they would find jobs and work hard and save their money and send for their wives as soon as possible. It was not long until I was transferred from that section of Germany, and then soon after, I was released to come home.

Some twenty years later, after I became Patriarch to the Church, I had an appointment to give a blessing to a young girl. When she arrived, her mother was with her. I found that the mother was one of those two sisters whose husbands had left Uelzen when I was over there. I had a long talk with this sister and her daughter. The daughter, of course, had grown up from a small child, and her mother told me this story: that one by one, or two at a time, as occasion came, different mem-

bers of the branch would have the opportunity of leaving and coming to America, until finally, before World War II broke out, there was not one member of the Church left in that branch in Uelzen. They had all come to America safely before the war broke out.

Then she told me also that in the end of the war, when the American soldiers invaded that section of Germany, for some reason unknown to her, the German soldiers set up a resistance in Uelzen which resulted in a four-day battle. The bombings and general destruction were such that there was not a house left in the section where most of the Saints had lived, yet there was not a member of the Church left in Uelzen—a result and reward of unity, working together to keep the commandments of the Lord.

I could tell another story of another branch in Germany where they worked more as individuals. None of them left Germany, and as a result of the war the entire city was destroyed. I received a letter from one of the members there who told me that even some of the members lost their lives, their friends, and some of the members of their families lost their lives in that war and the destruction in that city. They were good Saints, but they had not learned the lesson of working together as the Saints in Uelzen had learned.

This is a challenge to us, brothers and sisters, that we might do as they did in Uelzen—not just to move to another section, but that we might live the commandments of the Lord as they did. They did it for a special purpose, and the Lord blessed them in their efforts. We have a responsibility today to unite together in keeping the commandments of the Lord. We need to be united in keeping his commandments more now than ever before because the eyes of the world are upon us now more than ever before.

With this tour of the Tabernacle Choir in Europe, some of us might think, "Well, that was just the Tabernacle Choir. That was something they did. I do not have to take part in that." There is not one of us who is a member of the Church who does not take part in it, and we cannot afford to let the choir down. We have to live the commandments of the Lord to bolster up what they have done in Europe, for now truly, as we sang yesterday in our conference meeting:

"High on the mountain top  
A banner is unfurled;  
Ye nations now look up;  
It waves to all the world."

To keep that banner flying, we must stand unitedly valiant in the faith, and I pray that the Lord will bless us that we might be united; that we will be unitedly valiant in keeping the commandments of the Lord, and in sustaining our testimonies of this gospel, for this is the strength and the power of the gospel, and this I pray in the name of Jesus Christ. Amen.

# THE MODERN SCRIPTURES— Our Greatest Aids

by Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

**M**Y DEAR brethren and sisters: I humbly pray that I shall be guided by the Spirit of the Lord in the brief remarks that I make this afternoon.

I hold here in my hand what I consider to be three of the most valuable treasures in the world. From a monetary standpoint, they are beyond price. If all of the people in the world would make complete application of what these three treasures contain, utilizing them to the fullest, I believe their contents would do more good for the human family than do all the armies in the world, all the kings that sit on thrones, all the governments that rule, or any other things that we might attain in this world. I am holding in my hand the Latter-day Saints' triple combination of holy scriptures—the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. They contain the word of God as revealed in the latter days from heaven through the Prophet Joseph Smith, for the salvation and exaltation of all the members of the human family who will receive their divine teachings and render obedience.

Members of the Church of Jesus Christ accept one more book as scripture—the Holy Bible—and hence they regard it as authoritative and binding on their lives. I shall not speak of that scripture today but confine my remarks to the scriptures given to the world by the power of the Lord through his Prophet Joseph Smith.

The first of these three scriptures of the Latter-day Saints, as it appears in the triple combination, is the Book of Mormon. This volume contains the gospel of Jesus Christ as the ancient Americans received and understood it.

The most vital purpose that the writers had in mind in preparing the Book of Mormon was that it should serve as a new witness for Christ, especially a new witness for Christ to the Jews and gentiles in the latter days.<sup>1</sup> It was written to verify the messiahship of the Only Begotten as proclaimed in the Old and New Testaments.

Towards the close of his life, Nephi, the first writer on the Nephtie records, handed the plates to his brother Jacob and instructed Jacob to record carefully

... preaching which was sacred, or revelation which was great, or prophesying, ... and touch upon them as much as it were possible, for Christ's sake, ...<sup>2</sup>

And so the Nephtie records were written and preserved to come forth in the latter days to bear witness that Jesus is the Christ, the Savior of the world, the Mediator between the heavens and the earth, the Only Begotten of the Eternal Father in the flesh, and the Redeemer of the human family. A careful reading of the Book of Mormon convinces one that not only Jacob but also all the prophets who succeeded him carefully followed Nephi's injunction. Throughout the entire book witness is born almost continuously to the divine mission of the Lamb of God, the Anointed One of Israel.

In fact, Moroni, the last prophet of the Nephtie race, in his preface to the Book of Mormon, pointed out that the record had been written primarily for the purpose of

... the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations—...

I think that both the Jaredite and Nephtie prophets did an excellent work in giving us much evidence of the divinity and mission of Jesus Christ; thus making the Book of Mormon indeed a new witness.

The Book of Mormon contains a number of teachings which help to explain, amplify, and clarify doctrine found in the Bible; for example, according to the Sermon on the Mount as recorded in the Gospel of Matthew, while Jesus was talking to the entire multitude of people he instructed:

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.<sup>3</sup>

Brilliant scholars—and I think many of them faithful men, perhaps believing that Christ was the greatest of all teachers, proclaiming at all times eternal truths—saw in the Master's foregoing statement what appeared to be an economic fallacy. They observed that if people in general throughout the world took no heed of what they should eat

or wear or drink, they would soon be hungry, thirsty, and unclothed; and so those scholars wrote numerous explanations in their efforts to interpret what the Master may have meant.

But the Book of Mormon in one brief statement gives, I believe, more clarification to that problem than is found in all the explanations given by the scholars. According to that record, Jesus appeared to the Nephties following his resurrection and gave a sermon similar to the one known in the New Testament as the Sermon on the Mount. Jesus was talking to the multitude, and then the Nephtie record states:

And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: ... Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.<sup>4</sup>

Thus by turning from the multitude and giving his instruction to only twelve men, Jesus reduced the problem of those who would be provided for by the Lord to only twelve servants of God. Certainly the laborers in the Lord's vineyard are worthy of his hire.

The Book of Mormon contains some of the most marvelous doctrinal teachings found in any scripture or in any other writings in the world. The ancient American prophets explained the gospel doctrines as clearly and as beautifully as any prophets have ever explained the gospel. I rejoice in the superb vision beheld by Nephi in which he viewed the history of the world down to the present time. I marvel as I read the teachings of King Benjamin. Perhaps no other teacher except the Master has given a more beautiful, humble sermon. I thrill every time I contemplate the marvelous teachings of Alma and Amulek on death, resurrection, immortality, judgment day, and the atonement of Jesus Christ. I take delight in meditating on Mormon's strong denunciation of the doctrine and practice of infant baptism, realizing that nowhere is this doctrine more forcefully condemned. And of course the greatest of all the teachings found in the Book of Mormon are those found in the Third Nephtie. Herein is recorded the marvelous and beautiful story of the appearances of the resurrected Lord to the inhabitants of ancient America, proclaiming his victory over death and offering eternal life unto all those who would accept and obey his gospel. The book delineates in an astounding manner the Master teaching the inhabitants of this land the same gospel plan of salvation which he had taught while in mortality among the Jews. For example, read chapter twenty-seven of Third Nephtie. Herein Christ gave a definition of the gospel of Jesus Christ which, I think, is unsurpassed anywhere in religious literature.

There are numerous individual statements on various subjects in the Book of Mormon which I choose to call diamond-like statements, and which I think are unsurpassed in other scrip-

<sup>1</sup>Jacob 1:4.

<sup>2</sup>Matthew 6:25.

<sup>43</sup> Nephtie 13:25.

<sup>42</sup> Nephtie 26:12; Mormon 5:9-14.



tures and in world literature; for example, the oft-repeated, sincere, simple, but beautiful expression of faith given by Nephi is superb. To quote:

I will go and do the things the Lord hath commandeth, for I know that the Lord giveth no commandments unto the children of men, save he prepare a way for them that they may accomplish the thing which he commandeth them.<sup>81</sup>

I believe that possibly the greatest statement recorded on the purpose of man or purpose of life was given in two short lines by father Lehi wherein he said: "Adam fell that men might be; and men are, that they might have joy."<sup>82</sup> It is my conviction that the joy of which Lehi spoke is a joy that would come today and remain tomorrow, next week, next year, a hundred years, a thousand years, yes—joy eternally. A thorough study of the Book of Mormon and its companion scriptures which I hold in my hand assures us that the only way to attain that joy is to render obedience to all of God's commandments continuously. The more completely our lives conform to the teachings of the Master, the greater shall be our joy.

The Doctrine and Covenants, the second volume of these latter-day scriptures which I hold in my hand, is filled with revelation from heaven, given primarily through the instrumentality of the Prophet Joseph Smith for the salvation of all the members of the human family who will receive and obey. These revelations were also given for the building of the kingdom of God or the Church of Jesus Christ here upon the earth in the latter days preparatory for the coming of the Savior to usher in the millennial reign.

The Doctrine and Covenants, in my opinion, like the Book of Mormon, contains many of the greatest teachings found in any book in the world; for example, I know of no revelation given through the holy prophets in any age of world's history regarding post-mortal life and the final status of the human family which surpasses section seventy-six of the Doctrine and Covenants, known as the vision, or the three degrees of glory. This stupendous revelation was given to the Prophet Joseph Smith and Sidney Rigdon. They were permitted to look into the celestial degree of glory, behold conditions there, and record what they saw while "yet in the Spirit."<sup>83</sup> Then they were shown in vision the terrestrial glory and likewise the telestial glory. A short vision of perdition was also shown unto them. The conditions requisite for entrance into any of these worlds were made known unto them.

In addition to the great revelation on the three degrees of glory, the Doctrine and Covenants contains many more revelations regarding post-mortal life. For example, section eighty-eight expands our knowledge of the three degrees of glory. Also, there is a marvel-

ous statement found in section 131. To quote:

In the celestial glory there are three heavens or degrees;

And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];

And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase.<sup>84</sup>

One of the greatest revelations in any scripture is the one on celestial marriage, found in section 132 of the Doctrine and Covenants. This marvelous revelation deals with the crowning principle of the gospel of Jesus Christ, setting forth the condition on which one may gain eternal life or exaltation in the presence of God. This revelation informs us that man cannot be exalted without woman, nor the woman without man. It makes clear the doctrine that those who prove faithful in all things which the Lord hath commanded, go to the house of the Lord and enter into the covenant of marriage according to God's plan, and continue faithful all the days of their lives, shall rise in the resurrection and

... shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, . . .<sup>85</sup>

Thus section 132 gives us an understanding of how to obtain the highest blessing that our Eternal Father has in store for those who love him and keep his commandments. Furthermore, the revelations which I have referred to briefly give us more definite information on the post-mortal life of man and the ultimate goals to be attained than can be found in any other scriptures in the world.

The Doctrine and Covenants, like the Book of Mormon, also contains diamond-like statements which are superb; for example, the one on law is remarkable. To quote:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.<sup>86</sup>

Another diamond-like statement is: "The glory of God is intelligence, or, in other words, light and truth."<sup>87</sup>

In addition to the great revelations referred to, the Doctrine and Covenants contains the wonderful instructions known as the Word of Wisdom, several revelations on missionary work, instruction on priesthood, and numerous other pertinent revelations which I cannot name in the short time allotted to me.

The third great treasure which I hold in my hand is the Pearl of Great Price, a pearl indeed. It is composed of two

revelations given to Moses and revealed to Joseph Smith; the book of Abraham, written by the great patriarch and translated by the Prophet Joseph; the twenty-fourth chapter of Matthew; some of the early visions be-held by the Prophet; some of his teachings; and the Articles of Faith. They are compacted in approximately sixty pages, but every page is dynamic and powerful. It is a wonderful book.

The Pearl of Great Price also contains revelations on certain subjects superior to any other scriptures or writings on those subjects found in the world; for example, Abraham's vision of pre-mortal life in which he learned of the eternal nature of things; of the grand council in heaven; and of the plan of salvation as presented there constitutes one of the greatest of God's revelations to his holy prophets. And the knowledge obtained by Moses in his vision of Lucifer and the part he played at the grand council, added to Abraham's vision, gives us the most complete understanding found in any literature regarding man's pre-mortal life and God's purposes for the good of man.

The Pearl of Great Price also helps to clarify some of the difficult passages in the other scriptures; for example, when Jesus Christ was living in mortality, the New Testament writers report that time and time again he referred to himself as the Son of Man. Many modern scholars in their commentaries have endeavored to explain what the Master may have meant by this appellation. These scholars have almost universally maintained that Jesus in referring to himself as the Son of Man meant that he was a mortal man. They maintain that Christ was making no claims of his divinity in referring to himself as Son of Man, but that he was merely pointing out his mortality. The Pearl of Great Price, however, clarifies this point beautifully. Speaking of God the Eternal Father, this record tells us that

... in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.<sup>88</sup>

Thus we see that Jesus of Nazareth was not pointing out his mortal manhood but that he was declaring his divinity, his Godhood, his Messiahship, his powers as a Savior, his position as the Only Begotten of the Father, each time that he called himself the Son of Man. He was referring to himself as the "Son of the Man of Holiness," even the Only Begotten Son of the Eternal Father.

The Pearl of Great Price also contains some diamond-like statements, as do the other latter-day scriptures. As an example, I shall quote: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."<sup>89</sup>

Never in my life have I read in any scripture or in any other writing a

(Continued on following page)

<sup>81</sup> Nephi 3:7.

<sup>82</sup> Nephi 2:25.

<sup>83</sup> D & C 76:80, 113.

<sup>84</sup> Ibid., 131:1-4.

<sup>85</sup> Ibid., 132:19-20.

<sup>86</sup> Ibid., 130:20-21.

<sup>87</sup> Ibid., 93:36.

<sup>88</sup> Moses 6:57.

<sup>89</sup> Ibid., 1:39.

statement which defines the work of God (meaning the Father and the Son) more completely, more thoroughly, and more accurately, in one short statement, than does that one. Jesus Christ came into the world, being sent here by the Father to die, to be resurrected, and to break the bands of death. He did rise from the grave, and he did put into operation, so to speak, a universal law of resurrection so that every man, woman, and child who ever lives upon this earth will rise from the grave and thereby receive immortality. The wicked as well as the righteous shall be resurrected and, through the grace of Christ and by the authorization of the Father, receive immortality. Thus God's work is to give immortality to the human family.

Shortly after Adam and Eve were cast from the Garden of Eden, Jesus Christ, the Savior of the world, began his work to give man eternal life by revealing the gospel plan of salvation to Father Adam. In the Meridian of Time Christ came to the world to show us how to live. The revelation of the gospel has continued to come from heaven throughout the various gospel dispensations and climaxed in our dispensation, coming to the world through the Prophet Joseph Smith in the Dispensation of the Fullness of Times. All the sons and daughters of God who live fully in accordance with this gospel plan will receive eternal life, thereby helping to complete the work and the glory of God.

In conclusion, I desire to speak briefly to the members of Church of Jesus

Christ. If we as members will give heed to the teachings of the Savior, rendering obedience to all of his commandments, if we will walk along the path which these latter-day scriptures point out, all of the blessings promised in these scriptures will be ours. Some day we shall come back into the presence of the Father and the Son and receive eternal life.

My brothers and sisters, I have merely given a brief analysis of these three great treasures. Let me admonish that we all study the scriptures—that we study them day and night, and that we keep their teachings in our minds continuously. The Savior said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."<sup>14</sup>

The holy scriptures have been my closest companion throughout my life. I love them and read them continually. I think I have gone through the Book of Mormon forty-five times. Every time I read it I find new thoughts. I believe with all my heart, as I said in the beginning of my talk, that these three latter-day scriptures, together with the Bible, constitute some of the greatest treasures that we possess. If we will permit them to do so, they will serve as our guides to bring us back unto God. May our Heavenly Father bless us that we may fully utilize effectively in our lives these great treasures, I humbly pray, in the name of Jesus Christ. Amen.

<sup>14</sup>John 5:39.

## Your Interest in the Future

by Carl W. Buchner  
OF THE PRESIDING BISHOPRIC



Y DEAR brethren and sisters: I think if I were perfectly honest with you at this moment, I would tell you that I appreciate shaking before you the next few

minutes.

This has been a marvelous conference. I expected it to be so, knowing of some of the great events that have happened in the Church during this past year. I am sure it has been one of the greatest years in the history of the Church. When I think of temple work and temple building alone—one temple dedicated, one ready for dedication, ground broken for a third, a fourth one ready for construction immediately, and land purchased for a fifth, all in one year—it is a great day in the history of the Church.

We have heard marvelous reports of what has happened in other parts of the Church, the creation of new mis-

sions, and the growth of the Church. I was very impressed yesterday morning when President McKay announced how many new members had come into the Church in the past year, I suppose more than in any other one year in the history of the Church. I have been interested in how some of these new converts have joined the Church and the reasons for their joining the Church. I thought today I would like to say just a few words about some of them.

I remember a mother standing up in a conference in the southern part of Utah, giving credit for her membership in the Church to a four-year-old daughter. She said, "My husband and I and our three children moved into this community a few months ago, and shortly after we became established, we decided that our children should have some religious affiliation. I do not know why I did not think the parents should, but at least we thought the children ought

to have some. So we suggested to the children that they go to Church with other children living in the community. A few weeks later my little daughter, four years old, came home to me after Sunday School one morning, and said, 'Mother, how is it that everyone else's mother goes to Sunday School with them, but you don't go to Sunday School with me?' And the mother said, 'You might as well have stabbed me in the back with a dagger, it cut that deep. I decided I wasn't going to have my little daughter accuse me of being the only mother not attending Sunday School with her daughter, so I began going.' Then she said, 'I met some of the most wonderful people that I have ever learned to know in my life, and I heard things in Sunday School that were new and impressive to me, and it wasn't very long after that, that I became a member of this Church.'

I have heard some who have had some unusual experiences in becoming members of the Church through the building program. I was down in a stake in California a while ago. We had a little time to visit, and the stake president took me to a new branch that was under construction. While we were riding to the new building, he said, 'You know, this has been a very unusual project. The Church has furnished the material, and the branch has done all of the work. They have a man here who is a non-member of the Church who has contributed free all of the plumbing labor for this building, and a senior member of the Aaronic Priesthood who has done all of the electrical work in the building.'

As we approached the building, I noticed the roof was on, and the outside was stuccoed. We went around to the front. There we saw a plaster mixer running, and a woman shoveling sand and hard-wall into the mixer. That seemed a little unusual to me. We walked into the building, and I was made acquainted with the branch president. I said to him, 'Say, I am a little worried about a woman outside, shoveling sand and hard-wall into a mixer.' He said, 'You better be careful what you say; that is my wife. She is a part of my firm. She is the best hod carrier we have here in Yucaipa.' Just at that time she came into the front door with a large wheelbarrow full of plaster and loaded up her husband's mortar board until he could not talk to us any longer. He had to get it on the wall. I feel certain that the man who did the plumbing in that building has plumbed himself right into the Church. I am quite sure he has.

I have heard of others who have painted their way into the Church. Not long ago I heard of a man who had some good Mormon neighbors who were building a chapel. He was a painter. He was invited to assist in painting the chapel, and he not only made a fine contribution painting, but he painted himself right into the Church.

I heard of a man down in Las Vegas, just a month or so ago, that plastered himself into the Church. So you see,

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you can become interested in the Church in many different ways.

I think we are losing some opportunities if we do not invite our neighbors who are not members of the Church to help us in the erection of our wonderful buildings. The plasterer was thrilled as he told me of his profession. He was invited to come over and help. He met the finest men he has known working on that building. Through this contact, he became a member of the Church.

The most recent I have heard is about a minister of a church, who, I think, is going to preach himself in. The chorus we heard this morning is bound to sing people into the Church. Through our living the gospel, we can melt people into the Church. But here is a man who is going to preach himself in and may bring with him a number of his own congregation. I would like to read a little from a talk he delivered. It is a good Mormon sermon delivered by the Reverend Frank S. Morley of the Grace Presbyterian Church of Calgary, Alberta, Canada. His subject was, "What we can learn from the Church of Jesus Christ of Latter-day Saints." This is what he said:

"About all I knew of the Mormons until comparatively recently was what I had read in Zane Grey. I remembered an adverse picture built around one of Zane Grey's novels that I had read when I was a boy, that I had seen as a boy. That sort of impression remained with me unhappily until comparatively recently when I came to know a good many of that Church more intimately, and I began to find out a bit more about that Church. Especially did I find it out when two young men came to call on me not long after I had been in Calgary. They came from afar down in the United States. They came just to talk over their faith with me. I thought that was very wonderful of these two young men. It took some courage—at least I would have thought it took some courage to come up and face a rather formidable Presbyterian minister, and they walked in and talked—just young fellows who had just started to shave, I think—and began to talk about their faith. I asked them how they were managing to make a living because they said they paid their own expenses, and one boy told me he had just written home and told his father to sell a cow he owned and to send up the money. They dedicate two years to such work and pay their own expenses. After that, another couple of young men came up to see me and also talked about their faith and answered some more of my questions.

"At the [Utah] centennial celebration in 1947, the Mormon Church said they had sent out 51,612 missionaries in that one hundred years—going out for two-year terms and paying their own expenses! They had in 1949, 8,695 at work in thirty-eight countries. But since then they are sending out something like four thousand annually, so I guess they have more missionaries at work in the world now. An amazing missionary

work for a Church that is comparatively small and comparatively new.

"Now what are the things that I like about this Church? First, their clear-cut statement of faith. For example, their first statement is that they believe in God, in Jesus Christ, and in the Holy Spirit. It had been said to me that Mormons do not believe in Jesus Christ! Such superstitions and misunderstandings we have regarding them need clearing up. They believe in things that we would find a little peculiar, perhaps, like eternal progression, revelation taking place today—prophetic revelation—and eternal marriage. They don't believe that death makes any divorce. But is this faith bad?

"The second thing I like about them is that their religion enters into their life immediately. Idleness, laziness, living off the government—these things to them are evil. They believe that one should work and should not be supported by the government.

"Third, is that it is a family-centered religion. This family-centered religion begins with family prayers in the morning and family prayers at night, and no food is eaten until it is blessed. The entire family goes to Church, led by the father and the mother. There is a home evening each week. Isn't that a wonderful thing? One evening in the week everybody is home in the Mormon family, and they again have family life.

"In order to hold office in the Mormon Church, you have to follow the Book of Wisdom strictly—no tea, no coffee, no liquor, and no tobacco (which will immediately rule out a good many of us). You have to be morally clean, you have to pay a tithe, and you have to be an active worker in the Church. Now I don't know whether it's because of this way of life to which their religion is related so intimately or not, but they are perhaps the healthiest people in the world. During the war, in Utah you found more men acceptable for the services than any other state in the United States.

"The death rate in the United States is 10 per 1000, but among the Mormons it is under 6 per 1000. The births per 1000 in the United States are 24 but among the Mormons 38. In the leading 22 civilized nations of the world, the average number of children born out of wedlock are 74 per 1000. In the United States 40 per 1000 are born out of wedlock, but in Utah only 10, and in Idaho (which is next in proportion being a Mormon state) 11. An amazing contrast! They have a very low divorce rate also.

"Another thing I like in the Church is its fellowship, especially among young people. They keep their young people around the Church. And another thing, and it may result from this fellowship, they believe in early marriage. That's a good idea. As a matter of fact, they prepare their young people for marriage. It would be a fine thing if our young people were prepared more for marriage. The Protestant church has a most inadequate preparation of young people for marriage.

"Another thing I like about their Church is their devotion. Take the stake president for example. A stake is a certain area that goes a long way outside of Calgary—takes in a vast area. The stake president is unpaid. The man that holds that position is a most prominent citizen—one of our busiest—and yet that stake president gives this sort of time to his Church: He gives one night a month for faculty meeting of the stake officers. He gives one night a week for a stake presidency meeting. He gives two Sundays a month to visit the wards. He gives one full afternoon one Saturday a month. He attends two general conferences a year at Salt Lake City, and they last for three days each. He has four stake conferences a year where he gives one and one-half days each, and one day a month he gives to the temple. Now just think of that sort of time! Just think of it! I can't; it appeals me. [And here I would like to say, I am glad he does not know how much more time a stake president or a bishop puts in for the Church or he might faint.] That amazing sort of time! We have nothing like it! In our church there's nothing at all resembling that sort of sacrifice of time, and I know my church from coast to coast.

"I think also of their generosity not only in the matter of time, but with their tithes. They pay one-tenth. On the first Sunday of each month they have a fast offering. They go without two meals on that Sunday and give the money to the poor. President Hoover said that if all churches were to practise help to the poor as the Mormon Church does, there would not have to be any state support whatever. They take care of their members, and that's another thing I like about their Church. Their wards are divided into what they call 'blocks,' which merely means a section of the city, and in that section there will be from 3 to 8 families who are Mormons, and they will be visited by two teachers. Every month they will be visited by two teachers. [And I wish that were right, too.] They may be missed this month for some reason, they may be in California or away when called upon, but they will be visited next month. Every family in the Mormon Church is visited by these teachers from 6 to 12 times every year. Last month they aimed at 100 percent visitation, and they failed. They didn't get 100 percent. They only got 95 percent. [And if the rest of you do that well, then you will hear no more complaints from the ward teaching committee.] Some folk were away when they were called on. Normally their program is about 80 percent efficient in their calling. These teachers do three things. They carry, first, a message for the month. Secondly, they go to help, if any is needed, and then they encourage activity in Church life.

"What message does this hold for us? First of all, this Church is composed of laymen. There is no one in the Calgary Stake who is paid at all. Isn't that astounding? It's a layman's church. Just think of the work these

(Continued on following page)

laymen do. Our protestant church is built upon laymen. Our Presbyterian Church is built upon laymen. Unless we can revive the laymen of the Presbyterian Church, I don't believe it has any great future. All of the work except some inconsequential things are turned back upon the minister of the Church. Unless we can get the laymen of our church to teach, I tell you our church will be a dwindling church.

"The teaching we get from this Mormon Church is this—that religion is not to be taken easily. A religion that imposes no obligation is no religion."

He said many other wonderful things. I have the complete sermon over in my office, if some of you would like to get the rest. I cannot help feeling that this man is on his way to preaching himself into our Church. And if he talks to the same audience another time or two, he is going to bring some of them with him.

I am interested in the new converts to the Church. I am grateful to see them coming from all walks of life and through all the different channels we have in the Church. I would like to say to those listening to me today who are not members of the Church: Investigate

the Church; listen to the missionaries; work your way into the Church on a building project; catch the spirit through the singing of these choruses or through any other avenue that will impress you with the most important thing that can come into your life—a testimony of the gospel. And then for some of you that are not as active as you should be, I would like to say to you: Become more active, enjoy the great blessings that our Father in heaven has in store for the faithful of this great Church and kingdom of his, established for the last time upon the earth.

I would like to close by adding my testimony that I know that God lives, and that Jesus Christ is his Son, the Savior of the world, and that the gospel has been restored in this Dispensation of the Fulness of Times through his servant, the Prophet Joseph Smith.

One other thought I would like to leave is this: "It is recommended that we take an interest in the future . . . that's where we'll spend the rest of our life."

This may be a good thought to close on. May the Lord bless each and every one of us, I pray, humbly, in the name of the Lord Jesus Christ. Amen.

## REPORT ON EUROPE

by *Spencer W. Kimball*

OF THE COUNCIL OF THE TWELVE

**M**Y BROTHERS AND SISTERS: Never before has the word *home* meant so much to me as it did this week when I came with others into New York harbor, saw Old Glory and the Statue of Liberty, and as I flew west and saw the dry plains, and the high mountains of the Uintahs, and the frost-colored Wasatch Mountains, and then landed at the airport here in Salt Lake City and to be met by my family and my brethren.

When we landed in Hannover, Germany, many weeks ago, Sister Gregory said to me, as we drove away from the airport, "Now, Brother Kimball, you have been all over Europe. What did you see that was the most interesting?" I do not know what she had in her mind, but I am sure there would be many who would be thinking of statues and monuments, cathedrals and museums, rivers and glaciers. It did not take me long to give her the answer: "The most interesting thing I saw was the people."

In 1937, Sister Kimball and I went to Europe as tourists. We took with us a camera and much film. We saw all of the strange, funny things in Europe. We went through many of the museums, and I think most of the cathedrals. We saw the monuments

and much that was of interest. We saw bicycles by the millions, we saw women working in the fields, and we laughed as we wrote in our journals about the odd, unusual things.

In 1955 we went to Europe without a camera—the only persons in Europe, I think, who did not have a camera. We saw the bicycles as means to an end, to take people to their work and to bring people to Church services. We saw women not only working in the fields, digging potatoes and planting crops, but we saw them also in their homes and in the Church work. We saw into their hearts; we heard their testimonies; we felt their love.

I was grateful for this privilege that came to us, to meet the people and to see what the gospel does for them when it enters their lives. We realized before that there were Norwegians and Finns and Germans and French, but when the gospel comes, they all melt into one composite figure.

We bring to you the greetings of your missionaries who are in the European countries, a thousand of them. We heard a thousand testimonies, sweet, resonant, glorious testimonies from hearts filled with faith and sacrifice. I looked into their hearts, and I found them good. They love you folk at home more than they have ever told you. One young man said, "Oh, I hope my sick

father will live until I return so that I can tell him what I really think of him—how much I appreciate him."

I learned from these testimonies, of hundreds of people who have become active in the Church through their missionary sons and daughters, some who have joined the Church, even fathers and mothers. One example: A mother dissuaded her eldest son from going into the mission field. She and his father were not members of the Church. They said, "You are wasting your time. Go to college instead; do something that is worth while. Do not go on a mission." They used all of their persuasive powers, but finally, when they realized that he was positively going, they said, "All right, go ahead." Two weeks before the boy sailed from New York, his mother approached him one morning and said, "Son, today I am being baptized."

Another boy said, "My mother works fourteen hours every day to sustain me on my mission." Another boy said, "I am on my mission because of the blessings of the Lord. My highschool graduate brother could not go to college if I went on my mission, but my mother said, 'You are going on your mission.' And as I was about ready to leave, we had word that my younger brother had received a scholarship to the university, and good neighbors brought in a hundred dollar bill to put into my hand, and I am still in the mission field and nearly ready to go home."

I shall never forget a certain testimony meeting. A young man who was still quite emotional after the upset of the week said to us: "I just got a cablegram last week telling of the death of my father." He continued: "I telephoned across a continent and across an ocean, and I heard my mother's voice on the wire, the sweet voice of my newly widowed mother." He said, "I am the youngest of her eight children, and I said to her, 'Mom, how are you?' and she said, 'I am all right, son; I want you to stay and fill your mission. The Lord will take care of us.'"

That kind of faith in parents, that kind of faith in sons and daughters, brings rich dividends.

I bring you greetings from your servicemen, men in the military. Your boys, some of whom have their families with them, love the gospel with all their souls and show that love by their actions. We met eight hundred of them down in the Bavarian Alps at Berchtesgaden, underneath Hitler's famous Eagle's Nest which stands high on the Alpine mountain above. The hotels were evacuated and turned over to this great concourse of men and their families.

I remember just as the four-day program was ending how the servicemen with their families were moving out of the hotel. There had been no smoke, no rowdiness, but as they moved out, there came in a woman's club, women with their cigarets, fouling the air in the hotel lobbies which had been so clean and sweet for four days, some-

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thing those hotels, perhaps, had never seen before.

I remember well the banquet which we held down on Chiemsee Lake, in another building built by Hitler and his associates, but which now is used by the United States Army and which they turned over to our boys for the retreat program. I remember this long hall, surely as long as this tabernacle, with 650 people sitting around the tables—mostly our own people, but a few other chaplains and special guests. There were 650 glasses of milk sitting on those tables, and not one glass or cup of anything else. I think that Europe has never seen anything like that before.

I remember these servicemen as I saw them assisting elderly women, Austrians and French and Germans, up the two or three or four flights of stairs to the branch houses.

I think of these young men and their financing chapels which they would never inhabit. Down in Heidelberg they were raising the money to build a chapel which would be used by the local Saints and which they themselves would never occupy. Again at Salzburg, Austria, thousands of dollars were raised by them to match that which was so generously given by the Church, and another beautiful structure is being erected there. Tall, clean handsome, stalwart young men, in England, France, Germany, Austria, even in Austria where they are now watching with great interest the packing of the suitcases and trunks by the eastern neighbors.

I bring you greetings from the members, 36,000 of them over there, about half of whom we saw and to whom we bore witness, and many of whose testimonies we heard. We saw them in all these many countries. In Norway from Oslo north, through all the principal cities. At Trondheim our hearts beat a little faster as we realized that that was Brother Widtsoe's home, and we flew over the little island where he was born, and we knew how happy he would be to see the chapel which is now being erected in his home town. Here in Norway we found happy people, handsome and healthy, too proud to be petty. We flew low over the fjords in seaplanes. We could see all the little fishing villages and the beauty of the fjords and the mountains.

We came to Boda, up in the north part, way up in the Arctic Circle, and there we saw a sign which said, "twenty-two hours to Los Angeles" over the North Pole. In fact, we went so far north that we could almost smell the sulphur in the Southern California smog.

In Narvik the lights went out at 10:30 every night, according to city ordinance. After our meetings we sat eating some refreshments furnished by kind friends, and the lights went out, but we hardly knew it. We went right on eating and finished our evening and then went home, and at two o'clock that morning, as we prepared to go into Sweden, I read the newspaper outdoors and then again in the room, with-

out any lights. We were far up in the north country.

We crossed over the Swedish border and the fjords and the thick ice, and the deep snow. We saw the Laplanders and the reindeer; we saw nearly everybody but Santa Claus there in the north country.

We found the Swedes were solid, reliable, wonderful people, and we traveled three weeks down through Sweden, to all the principal cities, dedicated eight chapels in that area and came to the beautiful green carpet of the level country of the south where they have more windmills, they say, than are found in Holland.

Finland was a place which brought us a great joy, and we found youth gathered together there, Finnish youth, strong and resolute. Finland has been the football of neighbor nations through the centuries—Finland, little Finland, the honest little country that pays its debts, Finland that has just paid its war assessment, not debt, and has just completed paying the levy which was assessed by its eastern neighbors. They never call them by their names; they always call them the neighbors. Little Finland is on a granite peninsula which the glaciers cleaned of its soil and left hard and difficult, but these people, solid and determined, are like the granite on which they build their houses, and they carry on. We found the people, and especially the members of the Church there, 400 and some odd in number, growing and faithful, devoted missionaries among them.

Denmark has its level country, so level in fact that you sometimes wonder if you are seeing a great ocean liner crossing the land. It does not seem that there is water beyond. They are a happy, independent people.

We went to Britain, over to Britain where four societies are rolled all into one—four societies that have been likened by one writer to a horse, a bull, a mule, and a deer: the Scotsmen with their thrift and their conscientious loveableness; the Welsh people with their shrewd, intense, patriotic devotions; the Irish, with their whimsical, mystical, delightful personalities; and then the English with their determination—the people who sang as they were being bombed almost to the last inch, "There will always be an England."

We went to the Netherlands and found strong people there. They have been fighting against the ocean and other elements all their eternities. They are wholesome, warmhearted people who take their families with them everywhere they go, even on their bicycles. Two bicycles will take a family of four or five or six to Church, to the beach, riding. They go as families.

Belgium is in both the French and the Netherlands missions. Here we find people much like the French, to whom I had difficulty at first to get close, but they grow on one, and I found sweet, lovable people, old women who loved the gospel as any of our mothers love the gospel, and youth who are willing to sacrifice and give themselves to it.

We have found some Spanish members in France, Italian members in Switzerland. We have Indonesian brothers and sisters in Holland and Yugoslavs in Austria, members of the Church, faithful members. Greeks, we found, and even Russians in East Germany belonging to the Church. One of our East German lady missionaries was begging for the privilege of going on a mission among the Russians over in East Germany or in Russia.

We went into the Saar, to Saarbrücken, and saw the devastation there. One cannot forget the war; its ruins are everywhere present, though it has been ten years. I cannot imagine what Brother Benson saw a decade ago, when there is still so much destruction. I crossed the Sarr at early dawn. I walked with the workers as they went with their lunch baskets over to their employment, and I came to a section of the city, the old section, which has hardly had a broken brick disturbed since the bomb dust settled, and all of the ugly terrible things that were there ten years ago still remain ghosts of the past.

The first morning in Berlin we came to the Charlottenburg Chapel for our meeting with the missionaries. We had already become somewhat used to the sight of armless men and legless men on the streets. We saw sightless men and crutch-supported men and battle-scarred men, but we were wholly unprepared for the experience that was to meet us on the path before the chapel when there came running to us a human form like a derelict at sea. His hair was disheveled, his eyes glaring, his face unshaved, his clothes in tatters. He came shuffling to us almost as much like animal as man. He wrapped his arms around our feet; he kissed our hands; he hugged our arms, all the time uttering a plaintive cry and finally spreading his fingers over his eyes to simulate prison bars he cried out in anguish, "Six years in prison. Today, released from enemy prison." We wept inside as we saw this reduced human, this being who like many tens of thousands of others had suffered similar fates.

Other heartaches came in various parts of the city: old women pacing long-worn station platforms meeting trains and busses, their placards reading, "Have you seen my boy?" Sometimes his picture was on the placard, and pictures and descriptions were in newspapers of lost sons and husbands and fathers.

The husband of one of our own lovely sisters disappeared ten years ago. A twenty-five year prison term was meted this political prisoner, but for five long years the family never knew whether he lived or died. After five years he was located in a prison with twenty more years to serve. Now his wife may visit him under guard a half hour each three months; he may write twenty lines once a month, letters which are censored.

I arose very early one morning in Berlin and walked out to see the ruins on every hand—across the street, around

(Continued on following page)

the block, everywhere they were. I plunged into a sad, reminiscent reverie and fell into the mood to write it down and returned to the typewriter.

May I quote a few lines from my journal:

Friday, August 26, 1955:

Ten years now since the world war tragedy! Here were fences around the former grand estates

Wire fences,

Rusty fences,

Wind-blown rotting fences,

Proud, haughty fences leveled in humiliation.

Metal gates hanging unkept; creaking hinges.

Naked walls, irregular walls, pock-marked walls, and weeds growing from their toothlike stabbing jaggedness;

Green ivy trying hard to cover the nakedness of walls—gaping walls—absent walls but with scores of broken bricks still indicating where—

Chipped walls,

Grass atop the jagged walls holding brave little flowers struggling for existence.

There were windows, too many windows, cold, open windows, open to storm and sky

Boarded-up windows,

Bricked-up windows,

Glassless windows.

There were jagged chimneys piercing skys, iron bedsteads hanging from chimneys, plumbing pipes reaching into space like dragons' claws.

Here were trees—

Limblimb trees except for new growth,

Tall trees leaning, branches all one side, Amputated limbs and trunks, but not with saw.

Jagged arms pointing at—at whom are they pointing?

Vines climbing naked trunks to cover broken limbs and torn and battered trees.

Small trees, ragged shrubs growing from the rubble where once were pianos, rugs and pictures;

Trees growing untended

Vines climbing and spreading to cover ugliness.

Nature trying to sweeten sourness.

Grotesque figures standing out against the sky, pointing into space like accusing hands and fingers.

Empty pools,

Broken swimming pools, a reminder of leisure and luxury of forgotten rich.

Twisted steel,

Arches without buildings,

Doorways without walls

Porches and doorways, nothing else, porches and doorways.

Sagging floors,

Ceilings of splintered wood, shattered plaster hanging like cobwebs.

Excavations like graves,

Excavations which are graves—

Excavations where rodents play and insects find their homes.

Proud estates, quarter blocks, ghost yards, spectre houses, all so still.

Silence, silence, deathly silence

No playful shouts, no children laugh.

Silent walls, silent houses, silent blocks, silent death.

Bricks are here—

Broken bricks,

Pulverized bricks,

Piled up bricks, covering bones of humans never found.

Rubble, rubble, rubble,

Foundations up-ended,

Rotting wood,

Twisted steel,

Destruction, devastation, desolation,

Broken fountains,

Shattered statues,

Creaking shutters

Rusty mail boxes,

Rustiness!

Ugliness!

Jaggedness!

Screaming jaggedness!

Unmolested squirrels scampering,

Tiny birds twittering

To bring back life to deadness.

Walls, chimneys, trees, grotesque writhing apparitions!

Persons? Things? Dragons? Disfigured, deformed things

Slumped in misery and shame.

We went across the corridor into Berlin. We came to feel much as they seemed to feel, I think. The slamming of a door startles one. A new voice one has not heard disturbs one for the moment. There is the corridor with its numerous inspections by Americans and Russians. I went to catch the train as we came out, and as I got out of the car at the depot, in the dark, I heard a strange voice which startled me. It said, "Mr. Kimball. Let me see your passport and travel permits with the Russian translations." I found it was only one of the United States Army boys, but coming out of the darkness it was quite a shock.

We held a meeting all day with the district presidents, about a hundred of them from the Russian Zone, from Koenigsberg down to Dresden and Leipzig. From all over the area they had come in for this meeting, and I stood three hours without interruption explaining to them the doctrines, the program, the policy, the plan of the Church. They cannot get much help from the mission because the mission authorities cannot pass through the iron curtain. They can come over to the American sector once in a while with some jeopardy to themselves.

Another day we had thirty-four missionaries from beyond the curtain, wonderful missionaries, in an all-day session of testimony and instruction. There were twelve young women and twenty-two young men, just like your own sons, not quite so expensively groomed, few cameras, little money to spend. Many of them average about \$3.40 a month.

That is what sustains a missionary with the depreciated currency of East Germany. Thirty-four dollars would take care of ten missionaries a month; a hundred dollars would nearly take care of the whole mission for a month or would sustain one missionary through a mission. They do not have many luxuries, very few indeed, but

their testimonies are warm and convincing. I could have spent weeks with them, they inspired me so!

We met many families that have been disrupted. One sweet member's husband had been the district president and had disappeared ten years ago and has never been heard from since. The little ten-year-old son who played about his father's knees at the time he disappeared, has been the branch president over in a place in West Germany to which they had been evacuated, and now he is on a full-time mission. It was my privilege the other day to see that mother and that son together in the Swiss Temple through the blessings of a kind soul in America who made it possible for this woman to go to Switzerland. I saw the sweet mother and the stalwart son embrace and kiss as they met in the holy temple in Bern, and they went through the temple together for their endowments and are waiting now, of course, until they find their husband-father or know that he is dead so that the rest of the temple work may be attended to.

The privilege of my attending the temple dedication was a glorious one: to be with President McKay; to feel the inspiration of that occasion; to feel, as he has expressed, the nearness of those who may generally be thought to be far away; to see the glistening eyes of the Saints coming from all these countries; to hear their whispered gratitude; to feel their newly found peace. Someone said yesterday, there never should have been a Babel. There having been a Babel, it is in reverse now. The confusion of Babel is being overcome. The Finns and the Dutch and the British, the Germans and the French and the Hollanders, the Scandinavians, Italians, Austrians all meeting under one roof! All of them heard the voice of the prophet of the Lord. Everyone of them heard his message in his own tongue. Everyone of them heard the ordinances of the gospel, the ordinances of the temple, in his own tongue. The confusion of Babel is in reverse.

The hatreds so prevalent in the past, are melting—French, Britishers, and Hollanders, and Germans, all together with love for each other. I am sure the hatred is not all gone in the nation, but I feel it is greatly reduced among the Saints, and they love each other, and their is sacrifice, and there is devotion, and there is faith, a great faith among those good people.

So I come home from Europe, after six months of glorious experiences with the people, with the fine leadership, with the excellent missionaries, the faithful servicemen. I come home with a deeper appreciation for the gospel and the Church and its people.

Nineteen hundred and fifty-five is an important year. If the press of Europe knew what had actually happened in 1955, every paper would have had screaming headlines and full-page, front-page articles, about the happenings of the year. But we know that when the Father and the Son appeared in 1820, there were no headlines, and perhaps no newspaper heralded the com-



ing of the Melchizedek Priesthood to the world in 1829 or the organization of the Church in 1830 or the dedication of the temple in Kirtland in 1836. In 1955, the priesthood quorums came to all the missions of the Church, including the European missions; the temple came to Europe; and the Church came to Europe as it has never come before; and now, as we have told the Saints in Europe in hundreds of meetings in many different locations, if the Saints in Europe will remain in their lands

and will build the Church and the kingdom in Europe and train and hold their children and bring them into the holy temples in Europe for marriage, the kingdom can grow and prosper, and God will bless them, and that I know.

I bear my testimony, as I express my gratitude upon returning home. I bear you my witness that the gospel is true, it is glorious, it is good, it is wholesome, it is divine, and I say this earnestly but humbly in the name of Jesus Christ. Amen.

Sunday Morning, October 2, 1955

# The Rise of the Kingdom

by George Q. Morris

OF THE COUNCIL OF THE TWELVE

**M**Y DEAR brethren and sisters: I thank the Lord for fellowship and association with you in this glorious conference opened by an inspiring message from the President of this great Church, and I think his spirit has penetrated our hearts and permeated all the sessions of this conference, as the Lord blessed him with his spirit and power.

I have felt that this conference is marking a new epoch in the advancement of this the kingdom of God. I am sure there have been other conferences where splendid reports have come from various parts of the world, but there surely has been no other conference in the history of this Church where such events have been reported as have been reported in this conference—events which have thrilled our hearts, and there is no question in my mind but, with the temple dedication and choir tour in Europe, the advancement of the Church has been greatly accelerated, and we find ourselves in the midst of an advancement of this great cause spreading over the earth in a new way, under new conditions.

Just about a hundred years ago this people were a driven, mobbed, outraged people, banished from one of the states of the Union, in the hope of those who banished them—after killing their two leaders, Joseph and Hyrum, prophets of God—that they would perish in the western wilderness. We did not perish. Now a hundred years or so later our President and our choir, with members of the Quorum of the Twelve, are made welcomed and honored visitors in the nations of the world, being accorded welcomes that were heartfelt and generous, such as are perhaps given to royalty and other people of distinction—and the Lord will bless those people.

Why has this occurred? Because this is the kingdom of God. Daniel saw this day, and we should realize, and I hope our children realize, that we are taking

part in events which prophets saw and described centuries ago that the Lord knew would take place; and in my judgment all that is going on in the world today, with our world wars and our great movements that seem to be shaking the earth—is being utilized for the consummation of his holy purposes as he has always done. So we are seeing the fulfillment of this prophecy of Daniel:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. (Daniel 2:44.)

How could we identify this kingdom? Well, there are many ways. Mark the advance of civilization, from the ancient Asiatic powers, with whom God had dealings through his prophets, advancing westward over Asia, advancing westward through Europe, always westward, and then it was stopped for centuries. Thousands of miles of ocean formed an impediment to this advancement. Then in due time the Lord bridged that great gap, inspiring Columbus to discover this land, this the greatest of all continents and the choicest of all lands, which God had reserved for the setting up of his kingdom; on which he established this free government, giving this nation power over the mother country in the Revolutionary War. During these years in Europe before America was discovered, kingdoms were established all over the land and continued for centuries.

It was in the time of these kings that this kingdom of God was to be established. It is interesting to note that in great movements, and the establishment of kingdoms and dominions, two things are very essential: transportation and communication. Without those, developments of that kind are not possible. The Lord has taken care of that, and now as his kingdom advances in

power, we hear the spoken word around the world, and we are on the way, I think, even to be able to see around the world through television; and we are having planes built that will take us from here to our temple in Bern and to our other operations in Europe between sunrise and sunset. The Lord has provided the necessary means at the right time.

Another identification: The Lord, through his prophets, and the Savior while he was with the Nephites, said that there would be a sign given when the Father would undertake to establish his kingdom for the last time among the nations.

He said to them when the record of this people comes to your descendants then you may know that the work of the Father is being begun among the nations of the earth.

Well, that Book of Mormon came to their descendants, and they have had it for a hundred years. The Lord also said that the time would come for the gathering of Israel—Israel to this nation, the land of Joseph, and the Jews to their land in Palestine. For a hundred years, the gospel has been preached. You or your fathers and mothers have been gathered from all the nations of the earth because you and they are of the blood of Israel. They heard the message of the gospel, and we have been gathered here to this nation. Significantly enough, the movement westward continued when this great land was opened, even in this land, when we were driven from the east we moved further west, until we have come to the last stand in the westward movement in the tops of these Rocky Mountains. There is no place further west to go and no further need of it, for God has now established his kingdom in the tops of these mountains, and Israel is gathering to it.

The Jews, because of conditions growing out of World War I, are going back to Palestine, crowding back so rapidly that they can hardly be cared for. They do not understand why, but we do. They are building up their cities, planting their vineyards, developing industry, and they are beginning to believe in Jesus Christ as foretold. I was in touch with an association in New York City while I was there that was a mission to the Jews, to preach Christianity to the Jewish people, and singularly enough it was an organization of Jews who had been converted to Christianity—such as they were able to comprehend and believe.

I went into their establishment, not knowing just who they were, to inquire about something, and then I saw the New Testament and other evidences that led me to ask them, "Are you Christians?"

They said, "Yes, we are Christians." "Do you mean to tell me that you Jews believe in the divinity of Jesus Christ?"

"Yes, we do."

"You believe then that Jesus Christ was the Messiah, he whom your fathers crucified?"

(Continued on following page)

"Yes, we do."

They had suffered hardship and trial and difficulty facing the enmity of their own people. I was present in one of their meetings where they sent away a young woman missionary, as we send our missionaries, in a way. And where do you suppose she was being sent? She was being sent to Jerusalem where their fathers crucified the Lord Jesus Christ, to bring them the message that this same Jesus Christ is the Savior of the world.

The Lord said when these things were happening we would know that he was at work among the nations, that he had set his hand to carry on his work. The Prophet Joseph Smith, just three years before the powers of evil finally so gathered around him that they took his life, made this prophecy. It is in the famous Wentworth letter of 1842, Mr. Wentworth having asked him to supply information and something of the doctrines that might be published concerning the history of our people. After he had outlined the history and persecution of the people, before setting forth our beliefs in what we now call our Articles of Faith, he prophesied:

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, Australia, the East Indies, and other places; the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth, boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say, the work is done. (*D. H. C. IV:540.*)

I bear my humble witness that that prophecy is of God and that this is the kingdom of God that Daniel saw the Lord set up, never to be given to other people; that angels have visited the earth and restored the Holy Priesthood, without which the kingdom of God has never been in the earth, and never can be in the earth; and God is carrying on this work; and the miraculous things referred to by Elder Petersen yesterday are part and parcel of the kingdom of God. Unless we can accept the supernatural, which means the power of God, we cannot accept salvation in the kingdom of God, and we do not believe in the Lord Jesus Christ. We do not believe that the gospel is the power of God, if when the power of God is manifest to bring it to us, we reject it and deny it.

This is the Church and kingdom of God. I bear my humble witness to it. His power is here for the salvation of the world. Would to God they would believe and join with us in advancing this kingdom over the earth, for there is no power under heaven, or ever will be, except the gospel of Jesus Christ and the kingdom of God, that will bring universal peace and happiness to the children of men, and that process

is now in operation. May God further it and bless it. I bear witness to the divine calling of the Prophet Joseph Smith—a glorious Prophet, who has paid the price that prophets have paid in this world that enshrines the dead prophets and destroys the living ones.

May God bless us and preserve us so that we will live the gospel and preach it. People may not believe it—I wish they would—but it is our business to

declare it with all its marvelous works and wonders. The definition in the dictionary for "miraculous" is "marvelous, wonderful," and that is exactly how the Lord describes the work that he is to bring forth in the latter days, a "strange work," "a marvelous work and a wonder," because his power will be made manifest.

May God bless us and help us to be true to every principle and doctrine and teaching of this Church, to live them, and to preach them to the world, I humbly pray in the name of Jesus Christ. Amen.

## A Testimony for the Children

by S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY



LAST EVENING President Richards referred with some feeling to the children and to the grandchildren and to the great-grandchildren, who if the Church is to carry forward, must somehow catch the great message from their parents and go forward when the torch is tossed to them. I should like to spend my few moments in talking to them, if I might have the Spirit of the Lord.

I should like to speak to Lori and to Park, to Charlotte and to Annette, to Jack, to Brook, to Becky, and to Kirk, to Joan, to Norma, and to Ann, to Suzette, and to Carol Gay, and to Don, to Dale, and to LeGrand, and to Henry and to David—I could go on and on and on naming the children, some of whom are listening this morning, and many of whom are in Sunday School.

Some of them, when given opportunity, would arise to their feet and say something like this: "I believe the gospel. I believe that Joseph Smith was a Prophet." And then they qualify it by saying, "I do not know yet that it is true, but I believe it." I desire to say something to them concerning this qualifying statement, and I should like to say it in simple language so they can understand.

The power to bear testimony, the ability and the feeling of being able to say that one knows that Jesus is the Christ and that the restoration of the gospel has come through the hands of Joseph Smith, comes entirely by the power of the Holy Ghost. That power does not come through any education or through any special preparation on the part of the recipient in earthly things, but rather it whispers into the heart of the one who wants to know, and once whispered and once understood, that person may stand and say as surely as I or anyone else may stand

and say it, that he knows that Jesus is the Christ. For the Spirit bears the witness, and it comes to everyone that in truth desires it.

I think that is the great message of Joseph Smith himself. He was only fourteen years of age, and he walked into his mother's home one morning and said, "Mother, I have learned for myself that Presbyterianism is not true." Well, each of our children is not going to receive a vision such as Joseph Smith received, but each can have the whispering, and each can know just as surely, no matter what his age. He does not have to grow to be an adult to have this knowledge.

I can remember when I was a small child at the Lowell School up on D Street and Second Avenue. Four of us boys were gathered in the corner by the school fence, two of us were Latter-day Saints, and two of us were not. The two who were not were baiting the two Latter-day Saints. One of them (it was not I, although I might have had the courage to do it) turned on these other boys and said, "Well, we have the truth, and you haven't, and that is all there is to it." And that is all there was to it, too. He did not know why he knew it, but he did know it. He was going to learn why later. All children will learn to understand that whispering someday, and only by that whispering can you children, wherever you be, know that Jesus is the Christ. You may pile up evidence and knowledge, but only by that spirit will you know it.

Now the spirit does not always whisper. Sometimes it leaves one, and then one is left to his own resources. Then enters free agency. I should like to say to my children, my grandchildren and yours, that you can be determined to know about this thing by your own desire. You do not have to take some-

THE IMPROVEMENT ERA



one's else word about it. Say to yourselves, "I know that this is so. I believe it, and I am going to abide by it." As you get that determination and say it, somehow the spirit will re-enter into you and fortify you in it.

There will be times when the spirit will not come to you. Here are some evidences which eventually will grow into your hearts until they will sustain you when the spirit is not present. There is the evidence which you will gain from the Book of Mormon. When you read that book, it will be an evidence to you. Coupled with it will be evidences found in the ancient Old Testament of how the Lord dealt with his ancient people. You will discover that it is very similar to the way he dealt with those in the Book of Mormon. The pattern of the New Testament will be an evidence to you, for like that pattern the Church today is established. There you will read it and take comfort from it.

You, when you get old enough to understand them, will be able to gain great comfort from the books of Moses and of Abraham, the revelations of the Lord to great, inspired men. These will give you renewed assurance. Archaeological discovery, that is, the digging in ancient mounds to find evidences of what kind of people lived there, will further your belief, because slowly but surely, as these evidences come forth, they bear their silent, dusty witness of the truth of the gospel.

One of the most noble witnesses and one of the most assuring and convincing witnesses is the lives of your own parents. Watch them live, watch how the gospel touches their hearts and makes them gentle and kind. That is the surest evidence that it is a power beyond any earthly conception—its effect upon the lives of your own folk and those you see around you who are trying to work righteousness.

Another evidence, as you get older, will be the evidence you will see in the effort of the Church to help its own through the welfare program. Such altruistic things can come only from those who want to practise and believe the truth. This great evidence will also bear its witness to you as you get older and take part in it; as you go to the cannery or as you go to weed the beet fields and help harvest the peas. Those evidences will come to you because of your work and your actions in that program.

Then, of course, you are going to have a great deal of pleasure and fun, but you are going to see the evidence of the auxiliary programs of the Church. How they touch your lives, starting with childhood and taking you through to adulthood, giving you ideals and knowledge of how to handle yourselves and your companions, how to be happy and joyful, and how to enjoy that portion of the gospel, for the gospel is a happy thing. And the Mutual Improvement Associations and the Sunday School and the Primary will contribute evidences within your ability to understand if you will but heed.

And finally, not finally but some-

where along the line, each young man will be given the priesthood. And then he will have a chance to practise the power which will eventually take him into the presence of our Heavenly Father. You will not know much about it at first, for it will be evidenced by such simple acts as the passing of the bread when the sacrament is administered in honor of our Lord and Savior. Later on you will be able to baptize, and, too, you will be able to lay on hands for the reception of the Holy Ghost, and after that you will be able to administer to your own sick. And still you will not know what that power is. Finally you will feel it, and you will learn, when you become old, that eventually it will take you into the presence of your Father in heaven.

Determination does it, my young friends. Be determined that you are going to get these evidences into your hearts, and then pray to the Lord that he will give you the Spirit of the Holy Ghost.

One more thing—you will have evidence of the whispering of the Spirit. You will hear testimony borne by others that there sits on this stand one who is not only the President of the Church but who is the Prophet of the Living God. That evidence can be borne into your hearts no matter how young you are, that the Lord has seen to it that his power has been carried forward from the days of Joseph Smith.

Let me give you an example of what can happen to you. Brigham Young stood up one day in the early history of this Church and told the assembled people that the Lord, through the Prophet Joseph Smith, had put upon his shoulders and those of the Twelve, the kingdom; that they were to bear it on, and it was not to be done by Sid-

ney Rigdon and others who were making claim, but that the Prophet had given to him and his fellows in the Twelve the power of God to carry on this work. There sat in that audience, my young friends, those who were full of faith, and the Lord manifested to them through a miracle that what President Young said was true, for he appeared unto them to be the very Prophet Joseph himself, and his voice sounded like the Prophet. They knew by that sign that he spoke truth.

But there also sat in that audience those who did not, and who did not want to believe, and who were critical. They saw and heard nothing, and they did not believe, and they apostatized. Of those who believed, you in this audience are their descendants. Those who did not believe, where are they?

It is the right and privilege of everyone, grown-up, half-grown, or tiny, to know by the Spirit that the President of this Church today, President David O. McKay, is a prophet of the Living God, that his Counselors are prophets, that the members of the Quorum of the Twelve and the Patriarch are prophets. All of the rest of us should sustain them in their holy offices so that they can direct the work, and we can forward it under their direction.

That testimony every man, woman, and child may know, not by any knowledge that comes from books, but by the whispering of the Spirit of the Holy Ghost.

I would that I were as simple as a little child, so that I might have as simple a testimony as has a child, but I do know that these things of which I have spoken are true, I bear witness of them humbly in the name of Jesus Christ. Amen.

## Be True to the Faith

by Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE



MY BELOVED brethren and sisters and friends: I thank God for that stirring Mormon hymn which we have just sung. ["For the Strength of the Hills."]

In deep humility I stand before you this morning. I seek an interest in your faith and prayers, and the blessings of our Heavenly Father, that I might have his Spirit to sustain me.

This is a great honor, a sobering responsibility, and a sacred privilege. I thrill with this great conference and the messages that have been given. Although I will have to get part of the messages through the written word, I am very grateful to the Lord that I was able to attend part of the meetings yesterday and to be here this morning.

It became necessary to attend an important cabinet meeting in Washington on Friday and to stop in Denver en route to Salt Lake City.

I would like to say to you, my brothers and sisters and friends, that I am very happy to report, based on that visit and on a telephone conversation five minutes before this session began, that the President of the United States continues to make excellent progress. He has been informed of the spontaneous prayers that have ascended to our Heavenly Father in the sessions of this great conference, and more particularly the prayer which was offered in his behalf by the General Authorities of the Church as they surrounded the sacred altar in the temple in fasting and prayer on Thursday. Knowing the President

(Continued on following page)

as a great and good man—a man of faith and deep spirituality—I know he would want me to express to all within the sound of my voice his gratitude for the faith and prayers which have been offered.

I have been deeply impressed the past few years with the growth in spirit, fellowship, and brotherhood which seems to be in evidence in the Church. For the past three years I have been traveling approximately one hundred thousand miles each year. Almost everywhere I have gone I have been greeted by members of the Church, either at the airport or at meetings—which they were not obligated to attend—and always there were expressions of love and confidence and prayers in my behalf, and an expression of interest and pride in the growth of the Church in all the world. I believe I have also found evidence of increased faith and devotion.

It is quite appropriate, it seems to me, that much reference has been made in this conference to conditions in Europe and the great events that have taken place there in recent months: the dedication of the temple at Bern; the breaking of ground for a new temple in England; the announcement of a possible third temple.

Reference has been made to the European tour of the choir, the faith of the Saints, and the blessings which they enjoy today compared with only a few years ago—yes, just a short decade ago. I am very grateful to President McKay and the other members of the Presidency that Sister Benson and I were invited to attend that glorious dedication in Bern, Switzerland. I think I have never felt in all my life the veil quite so thin as it was three weeks ago this morning as we met in the opening session of that dedication service in that lovely spot in the house of the Lord, and as we listened to the prayer offered by President McKay and the remarks which preceded that prayer. Surely he was inspired and surely we were all uplifted and convinced beyond any shadow of a doubt that the action taken by the First Presidency in extending temples into Europe had the benediction and approval of our Heavenly Father. I shall never forget that glorious event! To me it was the most important event that has transpired in Europe in 118 years since the gospel was first taken to those shores. I am grateful to the Lord that my official duties permitted me to attend that dedication, almost in a miraculous manner, because had it not been for the postponement of a week I probably would not have had the opportunity. I think, President McKay, that the postponement was in part an answer to my prayers.

Naturally I was deeply impressed with the contrast between conditions in Europe in 1946 when I was there last and conditions as we find them now. I have been going back in memory, off and on ever since the dedication, re-

viewing in my mind the conditions that existed there when I went on an emergency mission in response to the First Presidency's call in 1946, and conditions as we saw them and as others saw them on this recent tour of the choir and the visit of the other brethren and the dedication of the temple. Surely the God of heaven has blessed Europe and the people of those countries. It almost seemed impossible for me to realize that in 1946, while traveling over 60,000 miles, most of it by army planes—unheated planes with bucket seats—in jeeps, and some of it in wooden railway coaches and on army trains—that much of Europe was in complete economic and spiritual collapse; it seemed almost impossible to realize the change that had come about, the comforts that are available now which were entirely absent then. Then there were railway stations that were bombed and blasted, schedules that were irregular and undependable, whole cities laid waste, service disrupted, and business paralyzed. Now everything seems to be in order—no more sleeping on straw beds or living on “K” rations. Everything seems promising and peaceful.

The people too have changed—no more shivering with cold; no more evidence of malnutrition; no more people poorly clothed and in rags; no more hungry and starving people, especially little children. No more great streams of refugees crowding the country roads with all their earthly belongings on their backs; no more great hordes of displaced persons, families broken, people discouraged, bewildered, frustrated, sick at heart! Yes, there has come a great change, and I thank God that his blessings have been showered upon those nations, particularly those that have suffered so much because of World War II.

I would like to mention this morning just one simple experience to illustrate not only the changes that have come about, but also something of the influence and the power of music and the Tabernacle Choir. I have wanted to relate this to the Tabernacle Choir ever since I returned. Even though they are not all here this morning, I want to mention it.

You will recall the accounts of the bombing of that great city of Hamburg, a great and proud city, a great industrial center. When we went there in the spring of 1946, it seemed as if the whole city was a shambles. There was nothing but rubble. There were no streetcars operating, no bus lines—all services were broken. Everything seemed to be broken to pieces. As I remember they estimated that the city was over seventy percent destroyed. A thousand planes had swooped down upon that city night after night. During one terrible night—and I heard the account firsthand from many of our faithful Saints—during one terrible night five of our six places of meeting were destroyed. We lost, as I recall,

twenty-six members of the priesthood. Then there followed one of the best demonstrations of the spirit of the welfare program that I think this Church affords: The district president called the Saints together and they brought such food, bedding, and clothing as they could salvage and put it at the feet of the district presidency for distribution among the members of the Church according to need.

While this experience was still fresh in our minds, we were meeting at the city of Herne with the Saints of the battered Ruhr industrial area for their first district conference after the war. The meeting was being held in an old bombed-out schoolhouse. I do not recall exactly how many people were there, but there were several hundred. We had set the meeting for eleven o'clock in order to give them time to walk the long distances many of them had to come, some of them carrying babies in arms because there were no public conveyances available, and most of them had worn out their bicycles or were unable to get repair parts.

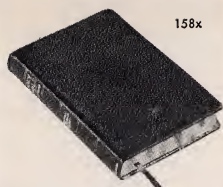
The district presidency had arranged, with our co-operation, a special surprise for the congregation that morning. From somewhere they had obtained an old radio which they had placed under cover in one corner of the building. At a certain moment in that service, which I shall never forget, the controls of that radio were turned to Radio Stuttgart, the American army radio station operated by a Mormon serviceman, and we heard strains of the Tabernacle Choir float out over the audience in that stirring and beautiful pioneer song, “Come, Come, Ye Saints.”

After the second number, “O My Father,” had been sung, I think there was not a dry eye among the adults in that audience. I saw before me an audience literally melted to tears through the singing of Mormon hymns by our great choir. It seemed as if all the cares of those suffering Saints were forgotten that morning. Even during the thirty-minute lunch period—when the most common item for lunch was a mixture of cracked grain and a little water such as we used to feed the baby chicks—even during the lunch period they talked of their blessings and expressed their gratitude for the gospel.

Then as we left that evening after the second session, the common expression was, as we bade them good-bye, “All is gut, Brother Benson.” Well, all is good now surely. With the coming of the temples, with the material restoration that has come to those countries, and with what I hope is a deepened interest in spiritual matters—to which the temple will contribute in great measure—I hope too there will be a great increased interest in things spiritual, that those nations might be preserved in peace.

May God bless those wonderful people who will be recipients of the blessings of the temple, provided they prepare themselves for those blessings by living the gospel. And I sincerely hope and pray that not only they, but also

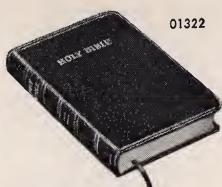




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all of us everywhere, will make that preparation that we may enjoy the richest blessings known to men and women in this world which are tied up with the sacred ordinances and blessings of the temples of God. While I recognize that there are many Saints who are still isolated and who will be unable, probably, to reach the temples, this movement in Europe which I am sure was made under inspiration will bring the temples closer to many thousands of our Father's children.

To those who are still isolated may I say this: In my humble judgment if you continue to live the gospel and keep the commandments, and keep yourselves pure and unspotted from the world, the Lord will in some way make up to you that which you seem to be losing because it may not be possible for you to go to the temple. You will not be deprived of blessings which your lives merit.

Now, my brethren and sisters, much has been said regarding the attitude of the world toward the Church and kingdom of which we are a part. It seems as if we have been accepted, as it were, by the world. Much of praise, much of commendation, many favorable comments in the press and elsewhere have been made regarding the Church in recent years. Sister Benson and I were delighted as we traveled officially through six countries of Europe. We were delighted to find as we visited with officials of governments and agricultural leaders, men of prominence, in dinners and receptions, and in informal meetings, that everywhere there was favorable comment regarding the Church and its people. Many, many were the conversations we held regarding the Church and its program.

But I would like to raise this warning, my brothers and sisters. In this period of apparent goodwill—good feeling toward the Church—when it seems as if we have no great obstacles any more as we once had, there should be deep concern. In my judgment, in the hour of our success is our greatest danger. And apparently this is an hour of great success. No more persecution—persecution which once tended to drive us together and make us united! Now we seem to be accepted by the world. Will it mean disunity? Will it mean that we will rest on our laurels and sit back, as it were, and think that all is well in Zion? I think there is real danger in this period, this period of praise and commendation. I am happy for it, provided we be careful, that we be on our guard. The praise of the world will not save us. It will not exalt us in the celestial kingdom. Only the living of the principles of the gospel will bring us salvation and exaltation. And so I hope that our performance in living the gospel will be equal to the commendation and the praise we are receiving, that our performance will at least equal our reputation, and we have a good reputation. God grant

that we may merit all the good things that have been said about us, and that more good things might be accurately said about us in the future.

I realize that the devil is alert. He is the enemy of this work. He is the enemy of all righteousness, and I know that he is clever, that he never takes a holiday. He works overtime. He is ingenious. I am confident he will devise new ways to fight this work. We may not know just what form those schemes will take, but we must be vigilant.

President McKay, I thought, very wisely said last night that should opposition come the best way for us to meet it is to live to prove false any false accusations. With all my heart I endorse that sentiment.

But there is real danger, my brothers and sisters. There is real danger that during this period we may let down our guard, as it were; that we may be tempted to join with the world and adopt some of their standards against which we have been warned by the Lord. I think this is particularly true in the social field. Only recently there came to my attention the fact that a group of young women, wives, some of whose husbands are employed in the government of the United States and of men who had attained a certain amount of prominence in their respective fields, who had more or less concluded that in order to be accepted by the world, in order that their husbands might get ahead in the world, they would have to let down just a little in their standards. They had concluded they would have to serve cocktails and coffee in their homes when friends came.

I want to testify to you, my brothers and sisters, and particularly to the young married couples of this Church, that such a conclusion is not only unwise and unjustified, but it is also dangerous and can lead only to heartache and disappointment and a loss of faith. I am confident that now more than ever before, possibly, is a time for us to live the gospel, to keep the commandments, to maintain every standard

of the church, and to be true to our covenants. By so doing we not only guarantee and safeguard our own future and our salvation and exaltation, but we will also tend to safeguard the future of our own descendants and assure to a much greater extent our own success in our chosen fields, no matter what those fields might be.

I think it was Nephi who said that the time would come when there would be a tendency for people to become pacified; they would be lulled away into a false security; there would be those who would be at ease in Zion, saying, "Zion prospers, all is well"; and that the devil would cheat their souls and lead them carefully down to hell. (See 2 Nephi 28:21.)

I think we need to be on the alert today to see that that does not happen in the Church. I had occasion many times on this last tour through Europe, as I have had before, to thank the Lord for the Word of Wisdom. Many were the conversations we had regarding the Church, and particularly those my good wife had, as we sat at dinners, luncheons, etc., and it came to their attention that we did not drink liquor, smoke, etc. Immediately they wanted to know more about the Church, and always there was commendation for our standards. Never once was there any embarrassment. Always there was a feeling of gratitude and thanksgiving on our part at the end of the day or evening because of the standards which the God of heaven has provided in his Church.

This was the same no matter how high the station of the officials with whom we met. And I say to you, it always will be true of men of goodwill, men of character. As Latter-day Saints we cannot afford to let down our standards, to refuse to live the gospel completely and fully.

God bless us, my brethren and sisters, that we may continue a peculiar people, as Peter said of the saints of old. He referred to them as a peculiar people. So are we, and may we continue so. May we who hold the priesthood of God be unafraid to step forward and provide the righteous leadership which is necessary in our various fields of activities! This is a time for demonstration, my brethren of the priesthood, to let the world know something of the fruits of Mormonism, something of the testimonies which we bear, something of our faith and our determination to live the gospel.

Yes, let us do what is right, and we shall have no occasion to worry. I testify to you with all my soul that this work in which we are engaged is the truth. God has again spoken from the heavens. His work is upon the earth. Joseph Smith was in very deed a Prophet of God. The same power and authority which he bore is now in the hands of President David O. McKay.

God help us to realize these facts and to heed the counsel of our great leader and those who serve as leaders in the priesthood everywhere, I ask in the name of Jesus Christ. Amen.

## CHRISTMAS MORNING

By Eva Willes Wangsgaard

ON DECEMBER'S immaculate finger,  
Too pure for a world to wear,  
This blue white Christmas morning  
Is set like a solitaire.

December is dressed for her wedding  
In taffeta crisp and white.  
Her veil is laced with snowflakes  
Caught up in a wreath of light.

And happiness flows like lamplight  
Out of each opened door,  
Lit by the Star of David  
Shining forevermore.





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Sunday Afternoon, October 2, 1955

# For Time and Eternity

by Antoine R. Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

**M**Y BRETHREN AND SISTERS: I sincerely seek an interest in your faith and prayers, that what I shall undertake to say in the next few minutes may be directed by the Spirit of our Heavenly Father and may be delivered in a spirit of love and fellowship, for I love the work of the Lord, and I love his people; I love to work with them.

I have been interested in this conference, especially interested in the many references that have been made to the foreign missionary work and to the newly completed temple in Switzerland. Those references have caused me to reflect upon the purposes of temples. We have had some instruction already as to why we build them. It seems to me that so far as a newly erected temple is concerned, perhaps its major purpose would be to take care of the living, because I believe the accommodations of those already existent would take care of the vicarious work that we have available at the present time. So this newly erected temple is likely to be most beneficial for the living people of Europe. They who have never had the experience of an endowment in the temple before, will receive a wonderful uplift in their spirituality as they enjoy this rare and wonderful privilege which is given to us in the temples of God.

The priesthood has for its purpose integrating into the lives of people the ordinances and the benefits of the gospel of Jesus Christ. The greatest and most supreme of all of these blessings comes to us through the administration of the priesthood in the temples of God and in no other place and were this new temple limited to the benefits the people receive in mortality, its erection and administration would be amply justified, but the benefits of these ordinances when they are carried through to their ultimate end, are not limited to mortality. They penetrate the veil between mortality and eternity, giving people advantages which are past our understanding. Really, they are so sublime and wonderful that they stagger our imagination.

In the Doctrine and Covenants we are told that any man who can attain to the magnification of all of his duties in the Melchizedek Priesthood would and will ultimately attain to the powers of God.

No man who goes into a temple and

is content with receiving his own endowments realizes the full possibilities that the temple offers him. He only who takes a wife into the temple and is sealed to her for time and all eternity can ultimately attain to the tremendous and wonderful blessings that are held out as an inducement for righteous living. That seems to me to be the sublime and supreme distinction between the Church of Jesus Christ of Latter-day Saints and all other religious denominations.

During the last year, 1954, and this year up to the present, as we have ministered among the stakes of Zion, there has been placed in our hands an item, a statistical item relative to the numbers of people who avail themselves of this grand and glorious privilege. I have kept account of the stakes I visited last year and this. Last year there were reported 1811 marriages in the stakes that I visited, and I was surprised to learn that less than half of them were consummated in the temple, a fifth of them involving people who were not members of the Church.

It is an astonishing thing. I rather feel to regard that as an unsatisfactory percentage. There may be people who think it is perhaps all that could be expected, but I do not. I think that we ought to strive to increase that percentage, and then once you make up your mind that that should be an incentive and an objective, the question then is: Where are you going to start to bring about an improvement?

It seems to me that the duty of teaching people who are approaching marriageable age, the advantages of celestial and eternal marriage, first, and always, is with the parents. Then I wonder how parents who have not availed themselves of that privilege and who hardly live so as to impress their children with the desirability of perpetuating the marriage relationship, can expect so to impress their children. I have come to decide, brethren and sisters, that the place to start is not with the young folk, but with the old folk, to get the fathers and mothers of young people fully to appreciate the advantages, the wonderful advantages of celestial marriage, and then to present to their growing children an example which will make marriage, a marriage for eternity, attractive to them.

If the parents do not do it, where can we lay the responsibility for it?

We have a good many agencies that are supposed to supplement the efforts of the parents, brethren and sisters, but it seems to me that fathers and mothers can never escape the responsibility for this instruction.

So it behooves us to live to be worthy of it. If we have not already availed ourselves of the opportunity to bring our lives into conformity with the standards of the gospel so that we can avail ourselves of that privilege, what example do we set as a lesson to our children? Words fall flat when they do not show in the example of the parents the value of the teaching.

So I believe that is where we ought to begin, brethren and sisters, and there are many of us who can take it to heart. I am sure there is a wonderful percentage of people who make every possible effort to magnify their calling and obligation, but there are many others of us who do not. We let jealousy and hatred and other things enter into family relationships which disrupt them and disturb them, resulting too frequently in the dissolution of the union, and all of that is not right, brethren and sisters. It is not right, and it behooves us as fathers and mothers to set the example and then give the instruction. That instruction should be subtle. It should be attractive. It should be convincing.

Then to supplement the efforts of the father and the mother, we have the bishopric of the ward. We had a wonderful film on the responsibility of a bishop the other night. There have been bishops in the Church who have seen and used the opportunity that is theirs to instruct their young people when they approach marriageable age in the advantages of celestial and eternal marriage. There, again, is the closest contact I believe that we have in the Church to supplement the efforts of the fathers and the mothers. And if fathers and mothers and bishops and auxiliary associations should combine in a serious effort to teach this truth, I believe we could make it so attractive that the evils which befall many of our young people would cease to be attractive to them, and they would develop a strength in their youth which would carry them through all their future lives in honorable service to God, our Heavenly Father, and in righteous living.

Now what will we do about it? We cannot dream ourselves into it, brethren and sisters, and if any single one who is here today finds opportunity, he should start action at once to correct his life and make it appropriate for the realization of these grand and glorious principles and privileges.

The greatest result of such living is the union of a man and a woman for time and eternity, sealed by the Holy Spirit of Promise, with the power of eternal endurance, an attribute of Godhood. "... all that my Father hath shall be given unto him" (D & C 84:38) is the promise made to the man who receives and magnifies the priesthood.

God bless you. Amen.

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# The Faith Which Impels to Action

by Adam S. Bennion

OF THE COUNCIL OF THE TWELVE

**T**HIS HAS BEEN a stirring conference, my brethren and sisters, and I trust that the few minutes I may occupy I may catch its spirit in the prayer that was uttered at the beginning of this session. We have always had beautiful music at these sessions. Today's singing was music at its best. While this group of mothers sang, I looked over the brethren down below, and I think I got a new meaning to the Eighth Psalm:

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels. . . . (Psalm 8:4-5.)

When they sang that first song, "When Children Pray," I was reminded of the experience of the little fellow, two-and-a-half, who was sitting at the table and was asked to say the blessing. He had his hands crossed over his eyes, said the author, "The better to peek through," and then offered his prayer, understandable only to his mother—and one other. I am sure this choir has brought us into the spirit of Him who understands.

It is an honor to follow the leadership of this great First Presidency and to labor in the fellowship of my Brethren of the General Authorities. The evidence of this conference, I think, must be convincing to all of you that they are strong, devoted men. I give you my witness that they are men of God.

As we walked out of the morning session, I shook hands with Sister John A. Widtsoe, the wife of the man whom I had the honor to follow into this quorum. As we threaded our way through the narrow lane that is prepared down there in the great crowd that gathers around the car of our President, Sister Widtsoe said, "The soul of people hungers for an ideal." I was impressed that it may be that same hunger that prompts us to believe in God. There are so many evidences, the mystery to me is not that men may believe in God, but as Ballard once wrote, "the great miracle of mankind is the miracle of unbelief."

Dinmore has put it beautifully: "If no help had ever come from God, the impulse to pray would have died out long ago."

Among the stirring things of this conference is the living evidence here today of Thomas E. McKay and Bishop Joseph L. Wirthlin. They have been so critically ill that man's power alone could never have made it possible for them to give the witness they have given in this conference.

The other night as I read into the Book of Mormon, I turned to the book of Ether, wherein is this remarkable passage:

Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God. (Ether 12:4.)

As I pondered the meaning of an anchor, I was impressed that faith is that anchor. It is a wonderful thing to be anchored to the truth of Almighty God through faith which bids us to know that he lives. But faith is more than an anchor. As a matter of fact, if I have a theme for these few minutes, it centers in the thought of the faith which impels us to action. Faith is a dynamic thing. Faith is an adventurous term.

I was so much impressed a couple of nights ago with the declaration of PeeWee Reese, the great little shortstop of the Brooklyn Dodgers. (In case anyone did not get the word during the noon hour today, the Dodgers won again.)\* You will remember in this series, the Yanks had taken the first two games, and historically the record seemed to indicate that no team which ever lost the first two games ever came back to take the series. So the commentator asked PeeWee Reese what he thought of that.

"Well," said Reese, "I know what the record is, but sometime it ought to be broken, and I believe we have the team this year to do it."—I do not want to be partisan.

As a matter of fact, faith exists in every field of activity. It is faith—it is confidence—that risks everything for the pearl of great price. The scientist watching the test tube does it in terms

\*After losing the first two games of the World Series to the New York Yankees, Brooklyn won three straight games. The day following, Elder Bennion's address the Yankees won again, but Brooklyn won the seventh, and concluding game.

of faith. The men these days who are searching for a cure against polio have been following the lead of faith these many years. A neighbor of mine devotes his entire life and plans to dedicate his life to the search for something that will prevent the hardening of the arteries. It is faith that prompts men to move toward their coveted goal always. Really, it is faith that prompts a teacher to try to inspire students with the thought that there is a better life ahead.

I wish I had the magic to give to the teachers of our own schools, and to all others, the precious formula that was given to me when first we went east to go on with advanced training. My mother, who had had none of it, said, "All right son, get all of it you can." Then she gave me a farewell message that has rung in my ears ever since: "Get all the learning you can, son, but don't ever let it destroy your faith." God bless her for that admonition.

## THE FAITH OF THE SCRIPTURES

I. Now, in these brief minutes I am going to lead your thinking to the faith of the scriptures. I think I shall beg leave to print in the interest of time. There are wonderful passages. As a matter of fact, the more I read the scriptures, the more I am impressed that the great echo through the scriptures is an echo of faith and of love and of obedience. When you put the three of them together, you have a great formula for proofreading all the experiences of life.

For those who receive it in faith, and work righteousness, shall receive a crown of eternal life. (See D & C 20:14.)

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (Hebrews 11:1-3.)

I love to read the life and story of Abraham and of Nephi, and both of them echo the same sentiment.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. (*Ibid.*, 11:8.)

Read 1 Nephi, chapters 2 and 3, the glorious experience of Nephi, who believed he could get the plates from Laban, against the doubt of his brother, Laman, who was sure he could not. Read those two chapters to find the power of faith and the emptiness of doubt and disbelief.

The kind of faith that I have in mind is the kind that always leads into works. I am mindful of James' injunction,

But wilt thou know, O vain man, that faith without works is dead? (James 2:20.)

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. (*Ibid.*, 2:18.)

(Continued on page 958)

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## Adam S. Bennion *Continued*

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:6.)

Consider these further meaningful scriptures:

For as the body without the spirit is dead, so faith without works is dead also. (James 2:26.)

And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me. (Moroni 10:23.)

And except ye have charity ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope. (*Ibid.*, 10:21.)

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

And if you have not faith, hope, and charity, you can do nothing. (D & C 18:18-19.)

But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness; . . . (*Ibid.*, 20:6.)

And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart. (1 Nephi 2:19.)

And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (*Ibid.*, 3:7.)

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost. (Fourth Article of Faith.)

### THE FAITH OF OUR FATHERS

II. The second thought I want to leave with you is the faith of our fathers. What a wonderful place to contemplate the faith of our forebears. Before you go out this afternoon from these grounds, won't you take one more look at the Seagull Monument and read the inscription on the north side: "Erected in grateful remembrance of the mercy of God to the Mormon Pioneers." When you gather in this edifice, you must think of the faith of men who from 1863 to 1867 toiled to build it—to 1870 to complete the balcony. As you look now at the pipes in this great organ, you must be mindful that some of them were made possible only because the pioneers discovered certain

kinds of timber three hundred miles to the south.

I talked the other day with a grandson of a man who helped to saw that timber, and he said it took eighteen yoke of oxen to drag the tree from where it grew to the location of the saw that had been set up. Then by ox team they had the problem of bringing it three hundred miles to this square—and over what roads! Men without faith never would have done it!

I go out through these grounds, and though I have said it many times, will you let me say it again: The privilege that is ours at times to bring visitors to this spot always inclines me to take them to the southeast corner, for when our grandfathers lived in log cabins such as you see out there, they were dreaming dreams of the temple into which they put forty years of effort and four millions of dollars, which they did not have. That is faith!

Reference has been made to the glorious experience of the choir, and I understand every place they sang "Come, Come Ye Saints" they were encored again and again. We sing it frequently. Let me read the third verse again. William Clayton was not speculating about their arrival here. He said:

We'll find the place which God for us prepared,  
Far away in the West,  
Where none shall come to hurt or make afraid;  
There the Saints will be blessed.  
We'll make the air with music ring,  
Shout praises to our God and King;  
Above the rest these words we'll tell—  
All is well! All is well!

Do you know what he was doing when he wrote that? It was on the 15th of April between Nauvoo and Winter Quarters, one of the toughest trips that any people ever took. I beg of you to remember that six hundred people lost their lives in those three hundred miles. He had been sick much of the time. Pick up his journal and read the first twenty pages—the little journal of William Clayton. He had been ill. His wife, Diantha, was still ill—too ill to travel. As you read those twenty pages, you will notice how often he was writing a letter to be sent back to his wife, hoping that she would be well. Then came the glad news that she had given birth to a son, she herself too ill to move. She struggled against the ague and against the mumps. He himself was sick, but the morning—I love to read this—the morning the word came that he had a son—notice the practicality of it—he said they had been spending the day in a search, for "Henry Terry's horses are missing. They've been hunted all day, but are not found yet. This morning I composed a new song, 'All is Well.' I feel to thank my Heavenly Father for my boy, and pray that he will spare and preserve his life and that of his mother, and so order that it be soon that we may be together

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again." He asked President Brigham Young, "Could they not send back and bring her along?" and President Young said, "You may."

I tried to conjure up last night that as William Clayton talked to Brigham Young about the new song he had just written, whether either one of them could ever have imagined, even in fancy, that a hundred years later 379 voices of the choir would take that same hymn and sing it to 60,000 people in Europe. And yet they did it. And we live today under the reflected glory of that choir. That's faith in its fulfillment.

Brigham Young said these remarkable things:

I do not wish men to understand I had anything to do with our being moved here; that was the providence of the Almighty; it was the power of God that wrought out salvation for this people; I never could have devised such a plan. . . . We have faith, we live by faith; we came to these mountains by faith. We came here, I often say, though to the ears of some the expression may sound rude, naked and barefoot, and comparatively this is true. . . . We had to have faith to come here. When we met Mr. Bridger on the Big Sandy River, said he, "Mr. Young, I would give a thousand dollars if I knew an ear of corn could be ripened in the Great Basin." Said I, "Wait eighteen months and I will show you many of them." Did I say this from knowledge? No, it was my faith; but we had not the least encouragement—from natural reasoning and all that we could learn of this country—of its sterility, its cold and frost, to believe that we could ever raise anything. But we travelled on, breaking the road through the mountains and building bridges until we arrived here, and then we did everything we could to sustain ourselves. We had faith that we could raise grain; was there any harm in this? Not at all. If we had not had faith, what would have become of us? We would have gone down in unbelief, have closed up every resource for our sustenance and should never have raised anything. (History of Brigham Young, Ms. 3:95.)

#### THE FAITH OF TOMORROW

III. Then I wanted you to take just a brief look at what I like to call the faith of tomorrow. I was impressed a little while back at a convention in Chicago of the young people of that town. They said they were getting a little tired of those screaming headlines each day about some wild exploit of some wild youngster, so they gathered themselves together, and they made a study. They took a look at police records in Chicago, and they discovered that of all the juvenile delinquency cases that came before the court in Chicago in Cook County, all were attributable to three percent of the population, and they made a plea in that convention: "Let's not forget the ninety-seven percent as we brand the immaturity of the three." Then they said what to me was a wonderful thing: "We pledge ourselves to live so as to honor and revere our parents, to be decent ourselves, and to prepare ourselves to defend this nation—so to live that those whose names we bear will be proud we came along." That gives a man faith in a new generation!

(Continued on following page)

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This has been a wonderful year to me. A year ago now I was not here. I give you my witness along with Brother Wirthlin and Brother Thomas E. McKay that the God who lives answers prayers. I give you my witness that that same God can carry the benediction of the faith of these people to President Eisenhower. May it be so.

I want to close with two or three concrete cases which out of this year have thrilled me. We go to these stakes week after week and come back so built up, so reinforced, so strengthened! We love you people for your faith. We are grateful for the prayers you utter for us, and we return them in the councils of these good brethren.

A young couple came into the office the other day, and the girl said, "We've always wanted him to go on a mission. Either he didn't get the call or the circumstances were not quite right, but he has not gone. Now we have a little baby, but that ambition still burns." Then she said, "I have made arrangements so I can work to support myself and the baby and have a good bit towards his keep. Is it possible that he can go?" You love that kind of faith!

Reference has been made in this conference to Brother Nebeker of Bear Lake. He went on his mission after the children had come, and one of the dramatic things, in my judgment, in Bear Lake is the day when his wife wrapped her skirt loosely around the children as she waved good-bye to the husband who rode horseback to make his train connection, and said, "In a situation like this the only things that help are work and prayer."

A few short weeks ago in Hawaii I had the privilege of giving a blessing to two Japanese girls, lovely young people, the only ones out of their families to come into the Church. They were willing to bid good-bye to the family circle. They had faith that this is the work of God, and they wanted to go on a mission. They want to go among their own people and carry this great message to them.

Then let me take you, as I close, to Cumorah. I could pay tribute to the wonderful boys and girls in the missions of the great Northwest. President McMurrin, we are grateful to you for the notable job you have done. I look down at Brother Steed and President Taylor, and I am grateful for the great theater that they have built against the Hill Cumorah. There are stirring things in life, but to stand against that hill, with only the darkness of the night for a curtain, and then have the four trumpeters come out on the top of that hill and play "An Angel from on High"! Then sit through the evenings that attracted 54,000 people to witness the pageant, and then go through four days of testimony in the Sacred Grove!

I want to take you into that Sacred Grove for just a minute. We had listened through those four days to 248 wonderful young men and women—

missionaries, and students from Brigham Young University—if you could have heard them, you would have been proud, too. They all bore wonderful witness, but included in that Sunday service, attended by some 750 people, were two women I shall never forget, both of them brought up in wheelchairs to the little platform that stands in the Grove.

One of them, Sister Louise Lake, has a sublime faith, the faith that one day she will walk again. God grant her that request. The other girl, a Miss Brown from Connecticut, who said, as she was wheeled up, "I know that I shall never walk again"—misshapen limbs, which under palsy she has such a hard time to control. She said that when that disease first struck her, she was numbed for awhile, and she was

bitter for a while, but she said, "I have risen above all that"—and I think when she was through, there wasn't a dry eye in the grove. The young people who heard Miss Brown that day will never forget. She said, "Crippled as I am in my body, I rejoice that my spirit is still intact. I have the faith to believe that one day, either here or elsewhere, God will work out the healing of my body—and while I live, let me never complain, but let me go about bearing my witness to his goodness."

This has been a wonderful conference. God bless you to go out in the spirit of faith, the spirit that bids us to make a rededication of our lives and our services. We can all pray; we can all labor; we can all gather the family around us; we can attend our services; and we can do some good for somebody. In the spirit of that kind of faith, I ask God to bless you in the name of Jesus Christ. Amen.

## What Shall I Do to Inherit Eternal Life?

by *ElRay L. Christiansen*

ASSISTANT TO THE COUNCIL OF THE TWELVE



AM SO GRATEFUL, my brothers and sisters, for the blessings that have come to me from this conference. I have thought of it in this way: "If thy brother ask thee to go with him one mile, go with him twain." (See Matt. 5:41.) As someone put it: "The first is an obligation; the second, a consecration."

I have made up my mind that henceforth, because of the marvelous things that have been said here, I will be more determined to dedicate that which I have in the way of energy and substance to the work of the Lord here upon the earth—more determined than I have ever been before.

It seems to me that the life of a Latter-day Saint is intended to be a life of dedication and of consecration to the things of God. The gospel of Jesus Christ is a program for the perfecting of the individual member by his adherence to the principles of that gospel. It is designed to teach us to forget ourselves, to be unselfish. I have come to think that selfishness on the part of those of us who are inclined that way is one of the great deterrents to our progress and to the realization of a divine destiny. Let us be determined to overcome selfishness and personal aggrandizement by sharing with others that which we have,

by dedicating ourselves to the work at hand which we have to do, through dedication of our talents, our time, our substance, our tithes, and our offerings, our love, our goodness and kindness one to another, always seeing the good that always may be found in others.

When we partake of the sacrament, brothers and sisters, we presumably take upon us the name of Christ. We agree to do as he would do, to act as he would act:

... by love serve one another.

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. (Gal. 5:13-14.)

The reward of unselfish service has been told us by the Lord when he has said that "... whosoever will save his life shall lose it; and whosoever will lose his life for my sake [I take it, in his service and the service of his fellow men] shall find it." (Matt. 16:25.) The sweetness and the joy of life is found when we are willing to deny ourselves for the good and the benefit of others. Service to others, service in the Church, giving of our substance, is part of the life of a Latter-day Saint. We are taught that sacrifice brings forth the blessings of heaven. In no other way, as I see it, can the Lord raise up a people who will be fit for the kingdom, who will have it ready for his coming.

THE IMPROVEMENT ERA



By offering himself as a sacrifice for the sins of the world and the redemption of mankind from death, Jesus set an incomparable example to us in the way of sacrifice and of love for others.

Again, when Abraham and Sarah were commanded of the Lord,—requested at least—to give as a sacrifice their son Isaac, we can imagine what must have gone through their minds. Nevertheless, they met the test. The Lord did it to see how much they loved him. Abraham was sustained, I am sure, by an unwavering trust in God. I am sure that Abraham knew that to accomplish his purposes, God could, if he desired, raise up Isaac from the dead, even after he had died. But what a lesson that is in service, of dedication, of consecration of that which he dearly loved! No wonder that Abraham was called a “friend of God.”

An opportunity to demonstrate his love of the Lord was given to another man. He had great possessions, and he had a chance to test his selfishness when he asked of the Lord, “What shall I do to inherit eternal life?” (Luke 10:25.) Now this man had done many good things. He had kept most of the commandments, I understand, but he had become selfish because of his great possessions. Evidently he thought more of them than he did of eternal life, because when told by the Savior that in order to gain eternal life he should sell whatsoever he had and give to the poor and take up the cross and follow him, he was sad, and according to the record, “. . . went away grieved: for he had great possessions.” (Mark 10:22.) He had not learned the meaning of dedication and of consecration.

Contrast this man with a certain poor widow who cast into the treasury her two mites, which made a farthing—all that she had. Her contribution amounted to very little in monetary value, about one half of a penny of our money, but it was not the smallness of her offering that made it especially acceptable unto the Lord as he witnessed her placing her money in the treasury, but it was the spirit of sacrifice that she had shown. As he observed others throwing their money into the treasury, the record states:

“ . . . he called unto his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury:

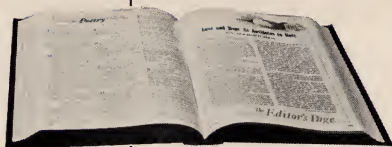
For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. (Ibid., 12:43-44.)

Dedication, it seems to me, in some form, is the real essence of all religion. Dedication to the will of the Lord and to his work is the religion of the Latter-day Saints. In this dispensation of the gospel, thousands have met the test when called upon to sacrifice their personal positions, their time, and even their lives, in order to establish and defend the kingdom of God upon the earth.

The Prophet Joseph Smith permitted himself to be taken by the mob and be

(Continued on following page)

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put to death, and along with him, Hyrum, whose life was lost by an assassin's bullet, and in the same room at the same time, Dr. Willard Richards and John Taylor, who refused to leave him, and Dan Jones, and others who were loyal and devoted and would have given their lives gladly in preference to the Prophet's life. They set an example for us in this dispensation! There is scarcely an end to the list of those who have done likewise or who stand now willing to do all that is required of them. A spirit of dedication, willingness to serve in any capacity and to sacrifice, if necessary, characterizes the true Latter-day Saint.

It was not long ago that I was in one of the stakes in southern Idaho. I was asked to interview five young men between twenty-five and thirty-five years of age, most of them married and having one or two children, to see if they were ready to receive an office in the Melchizedek Priesthood for which they had been recommended. I received the thrill of my life. Somehow, I decided—I don't know whether I made a mistake or not—but I decided to see what the depth of their willingness to sacrifice was. As each one came into the room, I sat down with him, introduced myself, and became better acquainted with him. Then I stated that the Church had acquired a great tract of land in Brush Creek and wished to prepare it for settlement for the Saints. The water had to be brought on to it, the brush had to be cleared and the land leveled, homes built, schools erected, and all things must be done from scratch. It would be no easy thing. I said: "If you were asked to go, would take your wife and family and leave what you have and go to Brush Creek and settle it?" Every one of those young men said yes.

I said: "What would your wife think about it?" In every case they said, in effect, "I am sure she would feel as I do, that if the Church required it, we would go." Then I explained that I had concocted the story.

I felt like putting my arms around each of those young men. I commended them, and then I got down on my knees, and I thanked the Lord for such young men of this day who were ready to dedicate, to consecrate, to leave all that they had and go, no matter where they may be called to go and build up Zion. That is the test that we all should be ready to meet.

There is a veritable army of men and women such as these in the quorums, in the missions, and in the wards and stakes, and in all places, where they serve without a thought of compensation. There is no end to the list—the ward teachers, who do good jobs, all of those who serve, all of you. It is commendable, and it must be pleasing in the sight of the Lord. Among them, not to be overlooked, are those much unnoticed, unsung men and women, who day after day, month after month, year after year, labor in the temples of the

Lord, giving vicarious service on behalf of the dead. Along with them are those who do research work, hiding behind desks and files, where nobody knows about them, spending hours and money and time and energy that the work might be perfected. It is one thing, you know, to do something for those who can return the goodness and who can thank you, but these people—this great army of those who do vicarious service, who do not expect a return in thanks, at this time at least—I think win our most sincere commendation and our admiration for that type of dedication.

Paul has said that "... He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

"... let him give, not grudgingly, or

of necessity; for God loveth a cheerful giver." (II Cor. 9:6-7.)

With the Apostle Paul, brothers and sisters, let us say, as we go from this conference,

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39.)

May it be so with us. I testify that this is the work of God; that his power is within this Church—the power to bring redemption to the dead and salvation to the living, and I am honored to be affiliated with the membership of this Church and to do my little bit in furthering the work. God bless you and keep you and comfort you when you need comfort, I pray humbly, in the name of Jesus Christ, our Lord. Amen.

## REPENTANCE WORKETH SALVATION

by Marion G. Romney

OF THE COUNCIL OF THE TWELVE



Y BELOVED brothers and sisters: President McKay began this great conference on a note of gratitude. My soul immediately responded to the theme. The spirit of it has inspired the proceedings of every session of the conference. In harmony with it, let me say that I am grateful for the peace that has come into my heart during the conference, and for the peace of this moment as I stand before you to express my feelings.

Among the many things for which I am thankful is the sanctifying process of repentance. I am grateful to the Lord Jesus Christ who, through the atonement he wrought, gave us the gift of repentance. I am grateful that he was willing voluntarily to give his life for us. That is literally what he did. He did not have to give it; he did not have to die. Because he was the Son of God, he was not subject to the fall, as were men. Within him was power to live forever. "... I lay down my life for the sheep"—he said. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:15, 18.) He inherited power over death from his divine Father.

It took a person with power over death to pay the debt to justice to bring men forth in the resurrection. It took a sinless one, a god, even the sinless Son of God, to satisfy the demands of justice for men's sins. They themselves could not make an atonement which

would either bring about their resurrection or pay for their sins and bring about their spiritual rebirth.

And so I repeat, I am grateful for my Redeemer, grateful that he paid the debt and brought about the means of repentance so that by repenting of my transgressions I can bring my soul within the reach of his atoning blood and thereby be cleansed of sin; for, after all, it is by the grace of Christ that men are saved, after all they can do. The thing they can and must do is repent. I love the doctrine of repentance.

During the past few months I have seen the need of it—oh, how I have seen the need of it. I have seen missionaries, saints, and non-members of the Church, in far-off lands sorrowing with a godly sorrow for sin. I have heard them say, "Oh, Brother Romney, do you think there is any hope for me, any chance for me to get on even the bottom rung of the gospel ladder?"

And as I have witnessed their sorrowing, I have remembered the sorrowing of repentant men in days of old; Zeezrom, for example, whose "soul," after he realized what he had done in opposing the ministry of Alma and Amulek, "... began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell." So severe were his sufferings that he "... lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness." (See Alma 14 and 15.) And Alma, who said

(Continued on page 964)



# Telling the Truth

Richard L. Evans

THE TIME-HONORED custom of swearing in the witness has come to be a very commonplace occurrence—to “solemnly swear to tell the truth, the whole truth and nothing but the truth . . .” This solemn oath has served many a weighty and important purpose. But in a sense it is a tragedy to have to assume that a man must so swear before he can be counted on to tell the truth. One could fervently hope that when a person has simply said something without oath or embellishment it could be accepted as truth—whether in the courtroom or across the back fence, it really shouldn’t matter which, for telling the truth is simply a matter of presenting a picture or impression of things as they are. (It is so much more than simply saying the right words.) And in the sense of giving an honest and accurate impression or picture a person hasn’t told the truth when actually he has told a half-truth and withheld the other half. He hasn’t told the truth when he has deliberately left a false impression, no matter what words he has used or how he has used them. Men can mislead other men by the inflection of their voices, by insinuation and innuendo, by gesture, and by what they suggest as well as by what they say, and by what they leave unsaid. They can say so much and imply much more. In many ways men frequently falsify—and often we could not legally prove that they had told an untruth, yet morally we may know that they intended not to tell the truth, as they resort to slick legal loopholes and tricky terminology, and ignore every intention of honor and honesty. The whole intent of a man, what he means to do and what he means not to do, what he means to say and what he means not to say, what he thinks in his heart, what he is in his soul, are all involved in “telling” the truth—for which we are all accountable before our fellow men and before our Eternal Father. God grant that we may hear and know and speak and write and live the truth—and not rely on tricky technicalities or legal loopholes or ambiguous utterance that is a mere mask for falsehood. Whatever our words, whatever we say or leave unsaid, we shall ultimately have to answer for the very spirit and intent of our actions and utterances—for the mere appearance of truthfulness is not enough.\*

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## MOONRISE IN WINTER

By Elizabeth A. Hutchison

UPON A COLD and dreary winter night,  
Deserted fields and trees with limbs all  
bare  
Are thinly blanketed in crusty white,  
While deep, unearthly stillness fills the air.  
But gradually an incandescence  
Fills all the landscape, long devoid of  
cheer,  
And here is new, unguessed magnificence  
DECEMBER 1955

To rival other glories of the year.  
So let it be, in winter of the heart,  
When lengthening shadows fall on sterile  
field;  
May radiance of spirit then impart  
The beauty which serenity can yield:  
That graciousness of being which will bless  
Illumines winter's night with loveliness.

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of the suffering he endured for "seeking to destroy the church of God":

I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins. Yea, I . . . was tormented with the pains of hell; . . . with inexpressible horror, . . . (See with the pains of a damned soul. (See *ibid.*, 36.)

But then I also remembered the rest which came into their souls when, through repentance, they found forgiveness. "Yea, I say unto you," said Alma to his son Helaman, that as "there could be nothing so exquisite and so bitter as were my pains"—so ". . . on the other hand, there can be nothing so exquisite and sweet as was my joy." (*Ibid.*, 36:21.)

And so I was comforted and encouraged those who confided in me, and I encourage all sorrowing, repentant men to be comforted—comforted by the experience of Alma and by Paul's assurance that ". . . godly sorrow worketh repentance to salvation. . . ." (II Cor. 7:10.) For today, as well as in days of old, there is hope, there is peace, there is rest in Christ for all whose godly sorrow brings them to that repentance which worketh salvation. Forgiveness is as wide as repentance. Every person will be forgiven for all the transgression of which he truly repents. If he repents of all his sins, he shall stand spotless before God because of the atonement of our Master and Savior, Jesus Christ; while he that exercises no faith unto repentance remains ". . . as though there had been no redemption made, except it be the losing of the bands of death." (Alma 11:41.) Such is the gift of God's merciful plan of redemption.

My brothers and sisters, there are many among us whose distress and suffering are unnecessarily prolonged because they do not complete their repentance by confessing their sins. You will recall the following words of the Savior,

I command you to repent, . . . and that you confess your sins, lest you suffer these punishments of which I have spoken. (D & C 19:20.)

In another revelation he said,

By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them. (*Ibid.*, 58:43.)

Repeatedly he says that he forgives the sins of those who confess their sins with humbleness of heart. ". . . who have not sinned unto death." (See *ibid.*, 61:2; 64:7.) And he adds,

. . . he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. (*Ibid.*, 58:42.)

But how are we to fulfil this commandment? To whom are we to confess our sins? In the fifty-ninth section of the Doctrine and Covenants,

the Lord, with other directions concerning his "holy day," says;

. . . remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (*Ibid.*, 59:12.)

I would assume that we are to confess all our sins unto the Lord. For transgressions which are wholly personal, affecting none but ourselves and the Lord, such confession would seem to be sufficient.

For misconduct which offends another, confession should also be made to the offended one, and his forgiveness sought.

Finally, where one's transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship in the Church of Jesus Christ, full and effective confession would, in my judgment, require confession by the repentant sinner to his bishop or other proper presiding Church officer—not that the Church officer could forgive the sin (this power rests in the Lord himself and those only to whom he specifically delegates it) but rather that the Church, acting through its duly appointed officers, might with full knowledge of the facts take such action with respect to Church discipline as the circumstances merit.

One having forsaken his sins and, by proper confession, cleared his conduct with the Lord, with the people he has offended, and with the Church of Jesus Christ, where necessary, may with full

confidence seek the Lord's forgiveness and go forth in newness of life, relying upon the merits of Christ.

Let us in this manner clear for righteous living the decks of our own lives, and get on our way to eternal life. Only by so doing can we rid ourselves of those guilty feelings of unworthiness, depression, fear, uncertainty, and self-condemnation which block our upward climb. So long as we put off either the forsaking or confessing of our sins, just so long do we delay the day of our redemption.

Let not the past hang heavy as a millstone to thy heels,  
To drag thee downward as each upward impulse to thy nobler self appeals;  
But as the joyous butterfly from its chrysalis shell breaks free,  
So from the past must thou rise jubilant, thine own true self to be.

This we may do today if we will, for Amulek assures us that

. . . if [we] will repent and harden not [our] hearts, immediately shall the great plan of redemption be brought about unto [us]. (See Alma 34:31.)

And President Joseph F. Smith spoke these comforting words:

. . . none of the children of the Father who are redeemed through obedience, faith, repentance, and baptism for the remission of sins, and who live in that redeemed condition, and die in that condition, are subject to Satan. . . . They are absolutely beyond his reach just as little children are who die without sin. (*Gospel Doctrine*, p. 570.)

God grant that it may be so with us all, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

## "His Wonders to Perform..."

by Clifford E. Young

ASSISTANT TO THE COUNCIL OF THE TWELVE



Y BRETHREN AND SISTERS: When I was on my mission many years ago, I was laboring in Southern Germany, and in 1907

President Joseph F. Smith, in company with then Bishop Charles W. Nibley, who subsequently was called to be a Counselor to President Heber J. Grant, was traveling through the missions. While in Switzerland, as has been related here, a meeting was held attended by Saints and some of the missionaries, at which President Smith made that memorable prediction that the day would come when there would be temples in Europe and in that land of Switzerland.

It seemed so incredible at that time.

We were facing persecution. In Germany we were not permitted to meet openly, so we held our meetings in the forests in the summer and in private homes in the winter.

The newspapers carried articles against the Church and the missionaries, vicious in their nature. It seemed that the powers of the evil one had been turned loose to stop the work, and when that prediction was made, as we talked about it in our little missionary group, we wondered if it would ever be fulfilled.

I came home from my mission in 1908. Conditions here were not too good. There was persecution here at home, criticism toward the leaders of the Church, President Joseph F. Smith

THE IMPROVEMENT ERA



being especially singled out in newspapers and magazines for vitriolic attacks on the part of those antagonistic to the Church.

There are two types of persecution. In the early history of the Church it was more or less physical. Later on it was of the nature I have described. It just seemed that the work could not go forward.

What a change now! God moves in the affairs of men. It is his work. We are his children, and no matter what may come, if we do our part in preaching the gospel, declaring its message, its saving truths, there will be no question about the outcome. These things we have learned over the years.

No one would have hazarded such a prediction except a prophet of the Living God. He saw, he knew, through the prophetic powers that he possessed, and today, during this conference, we have had related to us the fulfillment of that great prediction.

Thus, my brethren and sisters, it has ever been, and thus it will ever be in this work. There will be no failure. We may fail. Six months ago, you will recall we had a heavy snowstorm—conference weather they called it—and President McKay announced that all the roads in Wyoming were blocked and that the Saints should not attempt to drive home until the storm cleared. Today under such beautiful weather conditions we meet in conference. How this epitomizes the rolling forth of the work of the Lord! We meet storms; we meet roadblocks; then the storm clears. We ourselves sometimes throw up road blocks when we fail to do our part, when we fail to support the organizations, when presiding officers in wards and stakes fail to give the necessary direction to the auxiliary organizations, helping them in their work, all of them being important and necessary. We throw up road blocks when we fail to do our duty and keep his commandments. But the Lord, just as the storm cleared, clears the way, and in spite of us his work goes on, and there is no failure.

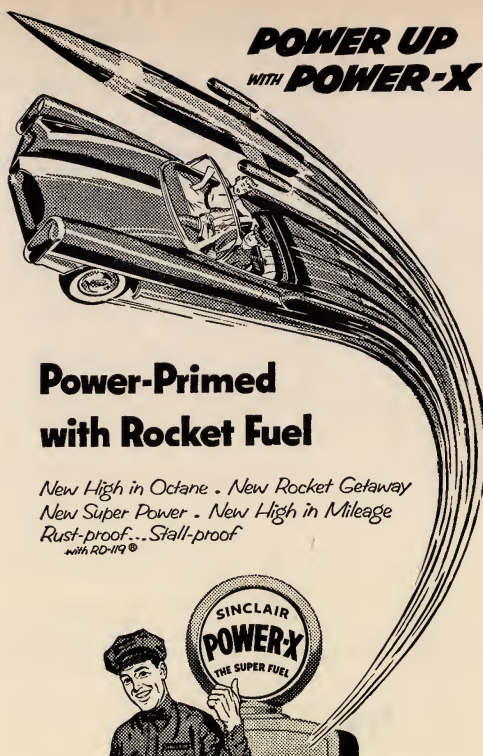
I am grateful for my testimony. I am grateful for the cleansing power of the gospel of the Lord Jesus Christ. I thank the Lord for faith in God. I thank him for his blessings that come even in the face of adversity and affliction, for the power to see even beyond the affliction. I am grateful for these blessings.

God sustains us. You know what was said of the Savior—that although he were a son, yet learned he obedience by suffering, by the things which he suffered, and being made perfect through that suffering, he became the author of eternal salvation to all who obey.

Thus it is with us, my brethren and sisters, and I leave with you my testimony, and pray that God may help us that there may be no failure on our part, and that we may not place any road blocks because we have sufficient evidence to know that even against odds and adversity, there is no failure.

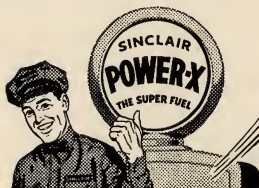
God help us to appreciate these things, I pray in the name of Jesus. Amen.

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# What Shall We Do?

by President David O. McKay

**T**O YOU SAINTS listening in: Thank you for the many telegrams you have sent. We rejoice with you in the excellent transmission of the messages from this tabernacle.

I know the Saints would be pleased to hear your comments, but time will not permit our reading them. I have two here, though, which I am sure the Saints and you in California will be pleased to hear.

One is: "The servicemen assembled at Fort Ord and those gathered in homes enjoyed the TV broadcast of conference this morning. Approximately ninety in attendance."—Chaplain Connell.

The other is from Tijuana, Mexico: "The Saints gathered here in Mexico enjoying good conference reception. Proceedings are being translated into Spanish. Best wishes.—The Tijuana Branch Presidency, Tijuana, Mexico." Then, as you see, dozens of others. We are just one great, united Church—united in love.

In your behalf, may I express appreciation and gratitude to all who have assisted in any way in making this great semi-annual conference such an inspirational success. As I was driven down to this session, I saw the officers of the law on duty, and I thought that their diligence has prevented accidents;

perhaps they have saved lives by their faithfulness. I know they have greatly contributed to our convenience, and we thank them and our city fathers for their co-operation. To you reporters for your fair and accurate reports we express thanks; also to the audience as a whole for your responsiveness, attentiveness, and example in reverence, too, even you who have to stand in the doorways. It is all these little things which contribute to a spirit of unity, brotherhood, and love. The fire department has been on hand in case of any emergency. Red Cross officials have been rendering service.

These flowers we have mentioned before. I did not tell you however that the presidency of the Wilford Stake asked permission to furnish these flowers. We did not ask them. They asked for the privilege of contributing to the beauty. We accept their flowers as messengers of love. We thank you, and to think that these other flowers could come across the Pacific Ocean and retain their beauty and fragrance as these have done emphasizes the nearness of our Saints in the far-off parts of the world to us.

We mention the ushers. Have you noticed how quietly they have attended to their duty? They have been on hand, each at his post, with no confu-

sion whatever. Thank you for considering your post important and doing your duty so well.

To the various radio and television stations in our own city and state, and in other states named in the various sessions of the conference, we render our special thanks in behalf of the tens of thousands of people who have heard these proceedings due to your courtesy and contribution.

To these groups of singers from Friday morning on, we cannot say in words that which we feel in our hearts. The German Saints on Friday—how well they sang! How gladly they rendered that service! That group of young men and young women on Saturday—why they just seemed to throw their young hearts into the expression of love through singing, and we all responded to it!

And this afternoon, shall I say the climax? I can, because our mothers who always sing from the heart have just lifted us to spiritual heights, and Sister Madsen, how the Lord has blessed her to get these groups of mothers together and to sing with such expression! It is so inspiring! Well, on behalf of the thousands who listen, we thank you, one and all, for what you have done today.

I have time to say only a word in conclusion. The brethren who have addressed us have been inspired of the Lord, as you will all testify, and they have given us sublime messages. They have given us the gospel. What shall we do about it?

I remember fifty-eight years ago, on one occasion I sat in council with two local elders in Glasgow who had trouble which they could not solve, and which threatened to become serious. Something that was said touched the sympathy of one, and when you touch the sympathy of a Scotchman you have him, and he said, "Tell us what you want us to do, and we'll see it." (Tell us what you want us to do, and we'll do it.)

Well, we have been told in this conference what to do. God help us to do it. May I mention two important things just by way of emphasis upon which we should center our efforts. One pertains to the priesthood quorums. Fellow presiding officers in missions, stakes, wards, and quorums, *make your quorums more effective in regard to brotherhood and service.* The quorums are units which should effectively hold the priesthood in sacred bonds and in helpfulness.

I refer particularly to the senior members of the Aaronic Priesthood—you businessmen, successful in the business world; you professional men who have devoted your time to the success of your vocations and are successful and are leading men in civic and political affairs—get together more closely in

THE IMPROVEMENT ERA

## Ways of RIGHTEOUSNESS

by Oscar A. Kirkham

OF THE FIRST COUNCIL OF THE SEVENTY

**I** PRAY for the blessings of our Heavenly Father.

President J. Reuben Clark, on his eighty-second birthday, said these words: "This is a great world for each youth, but he must conquer it for himself by work and right living."

President Stephen L. Richards, at the dedication of a ward chapel in Cache Stake stated: "We are engaged in building the kingdom here on earth. That is our assignment. Men are not endowed with the same talents, but everyone can make a contribution in his way."

President David O. McKay said, at the dedication of a chapel in the Box Elder Stake: "Three virtues contribute to the spirit of man: first, control of the passions; second, reverence; a great man is reverent in his attitude toward God and his Son, Jesus Christ; third, service to his fellow men."

Out of our welfare program has come: "They are putting a roof on the house of a sick brother. Men and boys are harvesting the widow's potato crop."

Lucy B. Young, one of President Brigham Young's wives, said one day in Germany to me, "I went up the hall in the Lion House. President Young had just crossed the road on South Temple and hurried into his office. With the curiosity of a good woman, I walked up to the end of the hall and listened at the door. I heard President Brigham Young say: 'Down on your knees, Brigham! Down on your knees!' He had had some difficulty with the men across the street. In a few moments he opened the door calmly, with perfect control, and went about his work."

May God school our feelings, give us a desire to do the right with such fine determination and faith, I humbly pray in the name of Jesus Christ. Amen.



your quorum. Yes, it may be teachers—that is all right. You meet as teachers, adult teachers, and help one another. If one of your number be sick, two or three of you get together and call on him. You can do that. You do not like to preach, and you hesitate to appear before an audience, even to pray. You can go together and sit by the side of your comrade who lies in bed. He will never forget it.

You elders perhaps have one of your number sick, and his crop needs harvesting. Get together and harvest it. One of your members has a son on a mission, and his funds are getting low. Just ask if you can be of help to him. Your thoughtfulness he will never forget. Such acts as these are what the Savior had in mind when he said, "Inasmuch as ye do it unto the least of these my brethren, ye do it unto me." (See Matt. 25:40.) There is no other way that you can serve Christ. You can kneel down and pray to him, that is good. You can plead with him to give you his guidance through the Holy Spirit—yes, we do that and must do it. We have to do it. But it is these practical, daily visits in life, it is the controlling of our tongue, in not speaking evil of a brother, but speaking well of him, that the Savior marks as true service.

Read Peter's first epistle where he refers to the Holy Priesthood: "... ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (I Peter 2:9.) In his second epistle (see ch. 1:4) note the significance of this: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature. . . ." When you sense that, you have reached happiness.

Now the other point relates to your homes. Let us go home with a determination to have our homes places of contentment and peace. There is not one of us who cannot contribute to that condition. The ideal home should be found among the members of the Church of Jesus Christ, and I am just sufficiently old-fashioned to think that the home is still the foundation of the state, especially of a republic. Do not forget it. And the state has no right to take your children and attempt to train them and substitute for your protection, mother, and your prayerful guidance.

Brother Bennion referred to the influence of a mother. He expressed what each one of us may do. But I am referring now to the fathers' contributing to the home by showing a high sense of regard and courtesy to your wives in the home. Courtesy is a wonderful virtue, and it should be shown in the home. Courtesy is saying "thank you"; "if you please"; "pardon me." Have you forgotten those terms in the home? Children, hearing them, will themselves become courteous to mother and to father, and to each other. The home is the place to teach the virtues of so-

(Continued on following page)



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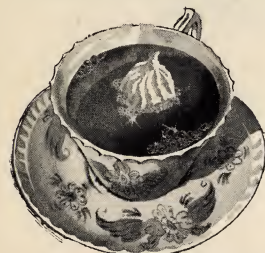
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## President David O. McKay *Continued*

ciety. The home is the place to instill the faith that has been emphasized in this conference.

Husbands, remember the covenants you have made to your wives. Do not permit your affections to be led away from the mother of your children. Mothers, do not forget that you owe something to your children and to your husband. You, too, can keep yourself attractive. You, too, can refrain from finding fault. You, too, can contribute to the happiness and contentment of the home, the sweetest place on earth. That is about as near heaven as you will get here. Do not make it a hell. Some do.

We have had too many broken homes since the war, too many separations by divorce. Let us reduce that number. There is no use terminating a marriage just because of a few misunderstandings. Guard against misunderstandings by curbing your tongue. You hold the priesthood. Can't you control your

tongue as well as your actions? Do not say the thing that comes to your mind when things go wrong, and by a quick-tempered remark wound her who has given her life to you. Control your temper.

Yes, you see weaknesses. The women see them in us husbands, too. I'll tell you they see them! They control their tongues more frequently, I think, than we do. Let us reverence womanhood. Is it not strange, when you think of it, that the one thing of which the world has accused this Church is the one thing in which this Church deserves most credit—keeping the home pure and stable, educating children in the faith of our fathers, faith in the Lord Jesus Christ and the Father and in the restoration of the gospel.

Now, here is a final appeal at this conference for us to go home, to go back and set our homes in order. God bless you in so doing, I pray in the name of Jesus Christ. Amen.

## THE WAY OF THE CHURCH

(Continued from page 903)

an impossible one, still we shall expect thee.<sup>32</sup> Where now is the clerical *sang-froid* and *bon sens*? When the world is topsy-turvy and the danger is real, Christians have a way of suddenly remembering how fundamental to the gospel are those eschatological and Messianic concepts of which official Christianity disapproves. The ancient faith was no summertime religion, and its preoccupation with eschatology—the “end of all things”—no “brain-sick nightmare” but a hard-won decision to consider things as they are.

(To be continued)

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<sup>32</sup>For the best general treatment of Bultmann and his work, see Ian Henderson, *Myth in the New Testament* (No. 7 of Studies in Biblical Theology, SCM Press, 1952). We have avoided using the word *existentialism* in this discussion to keep from becoming too involved in definitions and distinctions.

<sup>33</sup>*Ibid.*, pp. 10-11.

<sup>34</sup>*Ibid.*, p. 9.

<sup>35</sup>*Ibid.*, p. 12.

<sup>36</sup>See H. Nibley's discussion in *The World and the Prophets* (Salt Lake City: Deseret Book, 1954), p. 14.

<sup>37</sup>Henderson, *op. cit.*, p. 13. Italics are author's.

<sup>38</sup>H. Winckler, in *Die Keilinschriften und das Alte Testament* (3rd ed., Berlin, 1903), pp. 209ff., 222ff.

<sup>39</sup>E.g., Bauer, Kalthoff, Hoekstra, Pierson, Naber, E. Johnson, J. M. Robertson, W. B. Smith, P. Jensen, C. P. Fuhrmann, A. Drews, A. Niemcewicz, P. L. Couchard, George Brandes. The subject is discussed by R.

Eisler, *Jesusus Basileus*, etc. (Heidelberg, 1929), I, xiv ff.

<sup>40</sup>*Ibid.*, I, 205.

<sup>41</sup>A. Schweitzer, *Gesch. der Leben-Jesu-Forschung* (Tübingen, 1921), III, 2.

<sup>42</sup>R. Bultmann, “Zur Frage der Entmythologisierung,” *Theologische Zeitschrift* X (1954), 93: “Dass es ein solches Zuspreschen gibt, indem Gott nicht als Gottesside . . . sondern als mein Gott, der hier und jetzt zu mir spricht, u.zw. durch den Mund von Menschen, das ist der ‘entmythologisierte’ Sinn des *ho logos sarx egeneto*, der kirchlichen Inkarnationslehre.” The reader will note that the author's translation, though all but incomprehensible, still lacks something of the density of the German original. The authority of mere jargon in these discussions cannot be overestimated.

<sup>43</sup>*Ibid.*, p. 94. The remarks on the preceding note apply here.

<sup>44</sup>Schweitzer, *loc. cit.*

<sup>45</sup>The subject is treated at length by Eisler, *op. cit.*, I, 179ff.

<sup>46</sup>M. Burrows, “Thy Kingdom Come,” *Journal of Biblical Literature* 74 (1955), p. 8.

<sup>47</sup>*Ibid.*, p. 3.

<sup>48</sup>O. Cullmann, *Urchristentum und Gottesdienst* (Zürich; Zwingli-Verlag, 1950), p. 57.

<sup>49</sup>E. von Dobschütz, “Die Kirche im Urchristentum,” *Zeitschr. f. Neuest. Wissenschaft* 28 (1929), p. 108. Henderson, *op. cit.*, p. 13f, makes the same objection: Bultmann “ignores the fact that Christianity is an event.”

<sup>50</sup>In *Zschr. f. NT Wiss.*, 27 (1928), 118f.

<sup>51</sup>Lagrange, *Messianisme*, etc., pp. 135, 39.

<sup>52</sup>For an official statement, see R. Koch, “Der Gottesside und der Messias,” *Biblica* XXVII (1946), 26ff.

<sup>53</sup>Riccardo Avallone, “Veni, Christe!” *Antiquitates VIII* (1953), 17-21. This is a translation from G. Papini, which, however, the editor considers particularly applicable to the present time. (*Id.* p. 21.)

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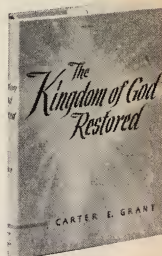
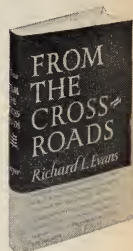
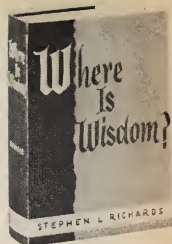
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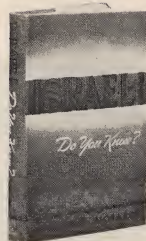


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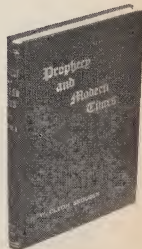


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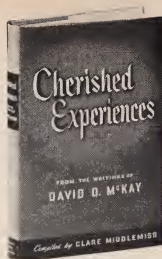




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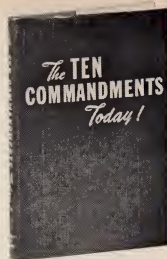
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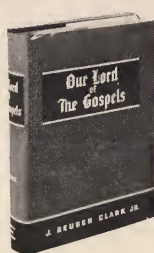
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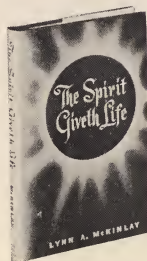
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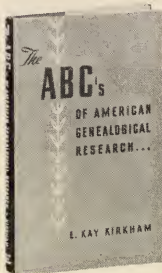
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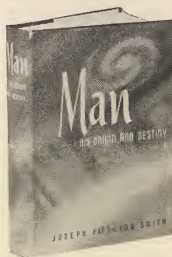
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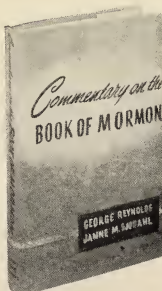
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## ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 899)

personally to the Temple of the Plaques several times during our two days' stay at this archaeological site for the purpose of photographing the horse under various lighting conditions, taking thirty to forty exposures. The fact that the photographs turned out well this time was very gratifying.

At the end of the tour the party members returned to the United States; and then, accompanied by Otto Done, a professional photographer, and José Dávila, a Mexican guide who belongs to the Church, I took another three weeks' trip, visiting primarily the archaeological sites located in the jungles off the beaten paths usually followed by tourists. However, we included Chichén Itzá in our itinerary, since we desired to take moving pictures of the gorgeous temples and pyramids as well as of the likeness of the horse.

On this later trip to Chichén Itzá I had a very interesting experience. I was standing south of the Temple of the Plaques when a Mexican guide came around the building with a group of American tourists. Pointing to the carvings on the wall, he explained to his party members that this building was called the Temple of the Plaques, because the ancient Mayans who had constructed it had placed a panel composed of carved rocks in both the north and south walls of the building and that these carvings depicted the various animals, birds, and other forms of life with which the ancient builders were acquainted.

He pointed to the carving on one of the rocks of the panel saying: "That is the likeness of a deer"; and then pointing to others he declared: "Those are likenesses of monkeys, those of parrots, and those of eagles." And then he pointed to the rock in which I was especially interested and remarked: "On this rock, as you will note, is carved the likeness of a horse with a man standing beside it; but of course it is definitely understood and universally known that there were no horses in America before the discovery of this land by Columbus. The first horses were brought here by the Spaniards."

I was not a member of his party of tourists, but because of my special in-

terest in that particular plaque, I took advantage of the situation and asked: "If there were no horses in America before the coming of the Spaniards, then how is it that the Maya Indians who erected this edifice knew enough about the appearance of a horse to carve its likeness on this building?

Could a person accurately depict the likeness of an animal of which he was completely unfamiliar?"

Immediately several members of the touring party replied that it appeared to them that the people who erected the building and carved on it the likeness of the horse would have

### *On Living Away from Home*

*Richard L. Evans*

WITH SCHOOL under way once more, and also for opportunities for work, many young people find themselves away from home—some for the first time. Not only with young people, but with others also, the problem of how to behave away from home is a persistent problem. But it shouldn't be a particularly perplexing problem, because a person is what he is wherever he is, and principles don't change with geography. But sometimes people suppose that there is a different code of conduct away from home, and that they can count on not being known. This might be true in fiction, but it isn't true in fact. Such plots have a host of variations in a long line of literature. But in life we cannot count on not being known. Fugitives have often found this out. Sometimes they go to the ends of the earth; but almost surely, sooner or later someone discovers their identity. Gambling on not being known isn't a very good gamble. Often people are surprised at meeting friends in far places. But seasoned travelers learn never to be surprised at meeting almost anyone almost anywhere. (We may think to lose ourselves in the big city, but, trite as it may seem to say so, it is a small world), and if we engage in unbecoming conduct a thousand miles away, the news will likely get back sooner than we will. Those who let down their standards away from home often learn this and often have cause to be very much embarrassed. But this isn't the only reason for behaving ourselves well away from home. We ought to have enough sense and courage and character to do it anyway. Our principles and self-respect should give us reason enough to conduct ourselves in the highest code and character no matter where we are. Personal principles shouldn't shift with geography. But even if there were no question of principle and no question of conscience, it would still be well to remember that we just can't be sure that we won't be seen by someone whom we shall sometime see again. Our record and reputation travel with us. More than that, they often precede us and show up almost anywhere. At home or away we cannot rely on not being known. Furthermore, there is no reason why we should—because good conduct and good character are matters of permanent principle, and not merely matters of whether or not we are known. Our identity is indelible—and so is what we are—no matter where we are.\*

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, SEPTEMBER 25, 1953  
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\*Revised.



had considerable knowledge regarding those animals.

Upon listening to our conversation and conclusions on what appeared to us to be so obvious a fact, the Mexican guide paused, thought for a few moments, and then replied: "I suppose that conclusion is correct. I had never thought of it in that light before. It appears that I will have to change my story and conclude that the ancient Mayans possessed horses at the time they erected this building, although it may be true that the horse had become extinct before the coming of the Spaniards."

The reader will observe that the horse is rather small in stature and that the man in comparison is unusually large. There may be at least two explanations for this exaggerated contrast. First, the horses in Yucatán at the present time are very small animals, those used for taxi service at Merida being approximately five to six hundred pounds in weight, and they may have been comparatively as small in Yucatán during ancient times. Second, it may be that the artist was attempting to show perspective by carving the man rather large in proportion to his horse, indicating that the man was standing nearer the observer than was his horse.

Another point of interest on this plaque is that the man is pictured with a rather long beard, probably indicating that he was a representative of the bearded white race which constituted a portion of the population of Chichén Itzá at that time, possibly being of Nephite lineage.<sup>5</sup> Regarding this race of people, Dr. Gregory Mason wrote:

... Maya sculpture showing bearded men, in the attitude of conquerors, led Dr. George Vaillant to suggest that a bearded race ruled these lands before the ascendancy of the Mayas.<sup>6</sup>

The likeness of the horse carved on the Temple of the Plaques at Chichén Itzá does not stand alone as evidence that the inhabitants of ancient America possessed horses, as is claimed by the Book of Mormon. Other archaeological finds collaborate these claims; for example, Thomas Gann, in his book, *Ancient Cities and Modern Times*, published in 1926, recorded another archaeological find of great importance, sustaining the

(Continued on following page)

<sup>5</sup>Milton R. Hunter, "Archaeology and the Book of Mormon," *THE IMPROVEMENT ERA* (Salt Lake City, July, 1955), vol. 53, p. 522.

<sup>6</sup>Gregory Mason, *South of Yesterday* (New York, 1940), p. 137.

# HENTZ

## Of Things Not Seen



by Harriet H. Houser

This is the true story of the faith, determination and courage of a mother who fought for the life of her son.

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## ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page)

claims made by the Jaredite and Nephite historians of horses in ancient America. He pointed out that certain of the Maya cities of the Old Empire "... flourished during the fourth and fifth centuries A.D.," and then he wrote that "... two little figurines were picked up at Lubaauntun, one of a horse. . . ."<sup>7</sup>

The ancient Maya-Indian inhabitants of those towns could not have made a figurine likeness of a horse if they were completely unfamiliar with those animals. This figurine adds additional evidence to the Book of Mormon claims that the inhabitants of ancient America possessed horses. If this figurine was carved sometime during the fourth or fifth century A.D., it would date during the closing years of Nephite history or shortly after the close of the Book of Mormon record and approximately six hundred years before the likeness of the horse was carved on the Temple of the Plaques at Chichén Itzá.

<sup>7</sup>Thomas Gann, *Ancient Cities and Modern Times* (New York, 1926), p. 229.

Another archaeological find in Yucatán, reported by Désiré Charnay in 1887, seems to furnish unusual evidence that before the Spanish Conquest the Mayan Indians possessed horses. Mr. Charnay wrote:

... the discovery is due to S. Salisbury who in 1861, whilst exploring a group of mounds and structures near the hacienda of Xuyum, fifteen miles north of Merida, unearthed the remains of two horses' heads, made of very hard chalk, with bristling hair like a zebra. The work shows considerable artistic skill, and the explorer thinks that they formed part of some bas-reliefs which had belonged to the demolished monuments.<sup>8</sup>

Since these two horses' heads were found among the archaeological ruins of an ancient Mayan building, and since Father Landa maintained that the Indians of Yucatán were completely unfamiliar with horses when they first saw the ones brought to the New World by the Spanish *conquista-*

<sup>8</sup>S. Salisbury, *The Mayans* (Worcester, 1877), p. 25, cited in Désiré Charnay, *The Ancient Cities of the New World* (New York, 1887), pp. 383-384.

*dores*,<sup>9</sup> the evidence seems to indicate that these two horses' heads may have been carved many years before the Spanish conquest of Yucatán. Also this discovery furnishes additional evidence that the inhabitants of ancient America possessed horses, as is claimed by the ancient record keepers who wrote the Book of Mormon.

Not only have the remains of horses' heads been found at Xuyum, Yucatán, the likeness of a horse carved on the Temple of the Plaques at Chichén Itzá, and the figurine of a horse found in the Copan area of Central America, all of which definitely connote the fact that Indians in post-Book-of-Mormon times possessed horses, but also very recently (only three or four years ago) a figurine of a horse, having the appearance of being very old, was discovered by the natives of the upper Rio Grijalva south of the city of Tuxtla, Chiapas, Mexico. Thomas Stuart Ferguson of Oakland, California, and John Sorenson, of Provo, Utah, were in that part

<sup>9</sup>Diego de Landa (cir. 1556), *Relacion de las Cosas de Yucatan* (1941 ed.), p. 203, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon* (Oakland, Calif., 1950), p. 310.



Merry Christmas  
to you  
from all of us  
at  
HILAND DAIRY



of Mexico in 1953 doing archaeological research in behalf of the New World Archaeological Foundation. They conversed with several people who testified that they had seen this figurine, and one of them, a well-educated schoolteacher, gave them an affidavit claiming that the horse figurine was genuine and appeared to be very old. The writer has examined the affidavit and is of the opinion that the evidence of the recent discovery of that horse figurine seems to be genuine.

The upper Rio Grijalva region constitutes a section of America wherein very little archaeological work has been undertaken; however, the New World Archaeological Foundation has an archaeological expedition there at the present time and anticipates doing extensive work. Most of the artifacts discovered in that region have been classified as coming from the pre-classic period which dates back to Book of Mormon times. If the horse figurine was made during that same period, it could have been made by either a Nephite or a Lamanite.

Carl A. Erickson of Monte Vista, Colorado, a non-Mormon who has made archaeology a hobby throughout most of his lifetime, read the writer's statement in *THE IMPROVEMENT ERA* regarding horses in ancient America and thereupon brought to my office the photograph of the pictograph of horses published in this article. He took the photograph nearly thirty years ago. He informed the writer that four horses with riders and one horse without a rider constitute the complete horse group on the pictograph which is located nine miles southwest of Monte Vista on some ledges called Pictured Rocks.

After having devoted many years to the study of this pictograph, Mr. Erickson has concluded that it gives evidence of considerable antiquity, having been made by Indians many years before the discovery of America. His conclusion was drawn from the fact that there appears on the same rocks with the horses representations of Mayan gods similar to those depicted in codices and archaeological ruins of Yucatán and Guatemala. Mr. Erickson's careful study of the complete pictograph has convinced him that the representations of the Maya gods and the horses were carved simultaneously, perhaps as early as the building of Chichén Itzá (approximately 1000 A.D.). A point of

vital importance is that herein lies one more strong evidence that horses were owned and used by man in ancient America, as is claimed by the Book of Mormon.

On September 17, 1955, Mr. Erickson graciously escorted Stewart B. Eccles and me to the Pictured Rocks where for several hours we studied and photographed the Indian pictographs. We discovered another likeness of a horse which he had not heretofore observed. It was accompanied by two men. A mountain ram was carved on the same rock with the horse, standing directly above it. There were approximately one hundred pictographs on these rocks, artistically carved, and all appearing to have been made during the same period. We agreed with Mr. Erickson in his conclusion that the evidence pointed to a rather great antiquity for these pictographs.

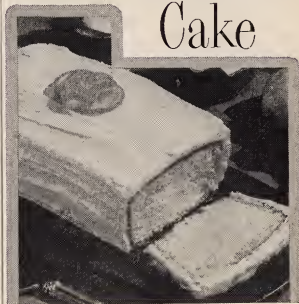
Science has experienced much progress since the days of the Prophet Joseph Smith, producing an abundance of evidence that horses were numerous in ancient America and that they were here contemporaneously with the American Indians. There have been numerous discoveries of bones of horses "... found in association with human relics in North and South America,"<sup>10</sup> supplying irrefutable evidence that Indians and horses inhabited both of the Americas simultaneously and that the Indians made extensive use of them, including using horses for food in times of hunger. Perhaps all of these discoveries have been made since the publishing of the Book of Mormon.

Caves, especially in the less humid sections of the Americas, have served as the best depositories for animal fossils and human relics. Perhaps on numerous occasions Indians killed animals for food and brought them into the caves which they were occupying. On certain occasions the animal bones were left in the debris on the cavern floors. Human artifacts of various kinds also were lost in the dirt which may have fallen from the roof of the cave and thereupon intermingled with bones of the animals. And so, especially during the past hundred years, caves have served as fruitful spots for archaeologists. Many discoveries of relics of past ages have been made which have helped to tell the story of life in ancient America.

<sup>10</sup>W. H. Sellards, *Early Man in America* (Austin, Texas, 1952), p. 110.

(Continued on following page)

## try Clabber Girl's Flavor Fresh\* Lemon Loaf Cake



Lemon Loaf Cake is truly flavor fresh, a fine example of how delicious a cake may be when baked only with fresh ingredients. Baked as a loaf, it is easy to slice and serve as a base for fruits, ice cream or sauces. Baked as cupcakes it ideally fits into the family menu or the lunch box. Fresh Clabber Girl Baking Powder guarantees its flavor and light texture.

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2¼ teaspoons Clabber Girl Baking Powder	1 teaspoon lemon extract
¾ teaspoon salt	3 eggs, separated
½ cup butter or margarine	¼ teaspoon salt
¾ cup sugar	¼ cup sugar
	¾ cup milk

Sift together flour, Baking Powder, and ¾ teaspoon salt. Cream together butter or margarine, ¾ cup sugar, lemon rind, and lemon extract thoroughly. Beat in egg yolks until mixture is light and fluffy. Beat egg whites and ¼ teaspoon salt until foamy. Gradually beat in the ¾ cup sugar until whites form stiff, moist peaks. Add dry ingredients to egg yolk mixture alternately with milk, adding dry ingredients first and last; beat only until mixture is smooth after each addition. Fold in beaten egg whites. Pour batter into a greased and floured 9½ x 5¼ x 2½-inch loaf pan. Bake in a 350° F. (moderate) oven about 1 hour. Or bake in 24 greased or oiled 2½ x 1¼-inch muffin pans at same temperature for 20 minutes.

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## ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page)

Dr. E. H. Sellards has written a very comprehensive and scholarly book<sup>11</sup> on the various discoveries, especially in caves, made by scientists of fossil horses and human artifacts in their relationship to each other. His book is highly respected by scientists and regarded as an accurate presentation of these discoveries. In it he wrote:

In 1846, M. W. Dickenson announced the discovery of an interesting group of vertebrate fossils, which include part of a human pelvis [and the bones of a horse], near Natchez, Mississippi. Lyell, who examined the pelvic bone of the man and other fossils states that the human bone "appeared to be quite in the same state of preservation and was of the same black color as the other fossils . . . and that the bone differs in no other respect from that of the corresponding bone of recent man."<sup>12</sup>

In 1916 a human skeleton and artifacts were found at Vero Beach, Florida, associated with the remains of various animal bones such as the mammoth and the horse. An analysis of fossil bones was made by Heizer and Cook of the University of California in which these men concluded that the human bones appeared to be of the same antiquity as those of the animals,<sup>13</sup> thus indicating the use of horses by men in ancient America.

The bones of a horse and of a number of other mammals have been found in Friesenhahn Cave, located near the inner margin of the Texas Coastal Plain. A scraper was found with the fossils which is apparently of the same age.<sup>14</sup>

Dr. Sellards described the excavations made chiefly during 1930 under the direction of the Southwest Museum of Los Angeles in the Gypsum Cave, Clark County, Nevada, as follows:

Gypsum Cave had been inhabited, perhaps intermittently, through a long period of time and contains relics of early man and of more modern Indians. Among fossil remains are the . . . horse. The plants well enough preserved to be identified are all of species now growing in southern Nevada. . . .<sup>15</sup>

Since the plants which had been preserved could be identified with all the species now growing in southern Nevada, it seems to indicate that the

horses whose bones were found there could have been used in relatively recent times by the "more modern Indians," thus sustaining the claims made by the Book of Mormon that horses were possessed by man in ancient America.

Dr. Sellards reported another archaeological find as follows:

E. B. Howard, J. L. Cotter, and their associates, representing the University of Pennsylvania Museum and the Academy of Natural History of Philadelphia, excavated horse fossils and human artifacts side by side on the Baxter Ranch at the north side of Black-water draw in Roosevelt County, New Mexico, during the years of 1933 to 1937.<sup>16</sup>

In 1941 at Sulphur Springs in southeastern Arizona, Professor Byron Cummings discovered the bones of several different kinds of animals, including those of the horse, associated with human artifacts.<sup>17</sup>

Sandia Cave, in the Sandia Mountains of New Mexico, contains deposits in which are found artifacts and vertebrate fossils . . . [which] include horse, camel, mastodon, elephant, and bison.<sup>18</sup>

Nineteen whole, or broken arrow points were found intermingled with the bones of the vertebrate animals, and other evidences of human beings having lived there were present.

E. W. Haury and others in 1950 excavated the floor of the Ventana Cave, southwestern Arizona. The floor, having a maximum thickness of ten feet, was composed of deposits consisting chiefly of fine dust containing animal bones, fragments of rocks, and debris resulting from human habitation. A permanent spring flows from the cave which made this spot a desirable place for human habitation. Remains of such animals as the wolf, four-pronged antelope, and the horse were among the fossil remains. There were also found at the same levels such human artifacts and evidences of humans having lived there as " . . . charcoal . . . projectile points, knives, scrapers, gravers, choppers, plains, hammer stones, and grinding stones. . . ."<sup>19</sup>

Not only have horse fossils and human artifacts been found side by side in various caves in North America, but also similar discoveries have

been made in South America; for example, in the debris which covered the floor of the Palli Aike Cave in Chile to the thickness of approximately three feet were found in 1938 " . . . many bone fragments, stone and bone artifacts, and bones of horse, sloth, and guanaco. The artifacts included rubbing stones, many scrapers, stemmed projectile points, and one non-stemmed point. . . ."<sup>20</sup>

In 1926, Dr. Padberg-Drenkpol of the Rio National Museum discovered the entrance to one of the caves in the Laguna Santa region of eastern Brazil which had been closed for many years by a conglomerate of debris and fallen stones. The cave was named Confinis Cave. Seven years later (1933) the excavation of the cave was undertaken by the Academy of Science of Minas Geraes. The fossils of a number of animals were obtained from the debris on the floor of the cave, including the horse. In 1935 a partial human skeleton, including the skull, was found under the animal fossils which had been previously discovered.

The condition of the [human] bones is reported to have been similar to that of the associate fossil animals. Inasmuch as the cave entrance had evidently been long sealed it is concluded that the man was contemporaneous with the fossil animals of the cave.<sup>21</sup>

It is impossible to ascertain the exact date of that particular man, but it is quite definite that he knew and was associated with the horse, as is claimed in the Book of Mormon.

When the Prophet Joseph Smith, in his innocence and complete unfamiliarity with the worldly viewpoint on the subject of horses in ancient America, translated the Book of Mormon and published the claims made by the ancient writers that they possessed horses, such claims hit directly counter to those made by the vast majority of writers of his day; however, the evidence presented in the forepart of this article of the likeness of a horse carved on the Temple of the Plaques at Chichén Itzá, added to that of the discovery of two horses' heads in the ancient ruins of Xuyum, Yucatán, the finding of a horse figurine at Lubaantun, Central America, as well as another one on the upper Grijalva River, southern Mexico, and the pictograph

<sup>11</sup>*Ibid.*, pp. 1-21.  
<sup>12</sup>*Ibid.*, p. 87. Italics are supplied by the writer.  
<sup>13</sup>*Ibid.*, pp. 90-91.  
<sup>14</sup>*Ibid.*, p. 94.  
<sup>15</sup>*Ibid.*, pp. 77-78.

<sup>16</sup>*Ibid.*, pp. 29-31.  
<sup>17</sup>*Ibid.*, p. 79.  
<sup>18</sup>*Ibid.*, p. 83.  
<sup>19</sup>*Ibid.*, pp. 79-81.

<sup>20</sup>*Ibid.*, p. 97.  
<sup>21</sup>*Ibid.*, p. 98.



of horses near Monte Vista, Colorado, furnish an abundance of irrefutable evidence of man's association with horses in ancient America, as is claimed in the Book of Mormon. The numerous horse fossils discovered with human relics and human bones, discussed in the latter part of the article, also clearly show the close contact of man and horse during a long period

of time in ancient America. Although more than one hundred years have passed since Joseph's death, scientific discoveries during that period have thoroughly vindicated the claims made relative to horses by the ancient writers and published by a latter-day prophet—thus evidence from the dust has strongly testified.

(To be continued)

## Harboring Our Hurts

Richard L. Evans

IN THE pressures and impatience and thoughtlessness of life, our relationships with others are often likely to be less considerate than they should be—and all of us it seems, are almost sure to have our feelings hurt from time to time—and often, unthinkingly, are likely to hurt the feelings of others also. Sometimes the consequences of hurt feelings, of personal offense, have been appallingly serious, far out of proportion to the first cause, as men have stubbornly misunderstood one another and families and others implacably have fought and feuded (like Shakespeare's Capulets and Montagues), and the lives of the innocent have been blighted (like Romeo and Juliet), and irreparable damage has been done—because someone has had his pride injured, because someone has had his feelings hurt. It is true that people are often thoughtless, often inconsiderate, blunt, undiplomatic, sometimes cruel, and often deal with others the wrong way. But men being as they are, imperfect as they are, so long as we live with one another, we are sometimes going to have our feelings hurt, even when others don't know they have hurt us. There likely isn't one of us who hasn't been hurt (and likely there isn't one of us who hasn't hurt others, whether we know it or not). But if too easily we assume a martyr's role, if we nurture and magnify our hurts, if we withdraw ourselves from fellowship, from activity, and sulk and brood and let our injuries fester, we do serious damage to ourselves, our families, our friends, and to the causes we might have served. As in the healing process following some kinds of surgery, so hurts of the heart, hurt pride, and injured feelings can sooner be healed if we don't nurse them too long, if we are sooner up, and out, and active. Life goes on whether we go with it or not, and sitting aside in hurt silence when there are things to be done is one unfortunate way of letting life waste away. We do ourselves great damage by languishing too long in injured inactivity. We commend once more these words recalled from an unidentified author: "In the very depths of your soul, dig a grave; let it be as some forgotten spot to which no path leads; and there in the eternal silence bury the wrongs which you have suffered. Your heart will feel as if a load had fallen from it, and a divine peace will come to abide with you."\*

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# The Presiding

## Instructions Concerning Stake Aaronic Priesthood Award Records

PALO ALTO (CALIFORNIA) STAKE LEADERS  
FETE AARONIC PRIESTHOOD MEMBERS

**I**T IS APPARENT that stake committees in many instances are not aware of their responsibility concerning the stake Aaronic Priesthood award.

Since we published our honor roll of stakes earning the award for 1954, we have discovered a surprising number of stakes which, in all probability, could have earned the award except for the fact that one or more wards have failed either to make application for individual awards earned or to report their average enrolment and the fact that there were no boys who qualified for the award.

It should not be overlooked that before a stake Aaronic Priesthood award can be issued, each ward and branch within the stake must either apply for individual awards earned or report to the Presiding Bishopric's Office that no such awards were earned specifying the average enrolment of Aaronic Priesthood twelve to twenty-one during the twelve months of the year.

It is the responsibility of the stake committee to see that one of the above-named reports is sent from each ward and branch if a stake Aaronic Priesthood award is to be issued.

These instructions coming at this time of the year should enable each stake committee to discuss this matter with bishops and to set in motion such systems of check-up as will preclude oversights during the coming year.

### Ward Teaching

## Jesus Sets Example in Obedience

**T**HE BEST way for us to demonstrate love for the Lord is through obedience to his commandments. Obedience is, and always will be, one of the surest tests of personal sincerity. The mission of Jesus was the exemplification of obedience. Little is known of Jesus during the first three decades of his life. Reference is made to only one incident during this thirty-year period, and strangely enough it involved obedience. That event occurred at the age of twelve when he became lost in Jerusalem. After he had been found by



**B**ISHOP Carl W. Buehner, second counselor to Presiding Bishop Joseph L. Wirthlin, was guest speaker when the Palo Alto stake and ward leaders were hosts to Aaronic Priesthood bearers under twenty-one at their annual banquet.

In the photo left to right are: L. A. Johnson, chairman of the committee; Stake President David B. Haight; Bishop Buehner; Presidents Richard B. Sonne and Sidney V. Badger, counselors to President Haight.

his parents the episode closed in these words:

And he went down with them, . . . and was subject unto them: . . . (Luke 2:51.)

There is no doubt that Jesus was obedient as a child and as a youth, but the full significance of his obedience, as he increased in glory, is told by Paul in his message to the Hebrews:

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him; (Hebrews 5:8-9.)

The kind of obedience which Jesus exhibited is the type of obedience which ward teachers should demonstrate, neither questioning nor procrastinating. If obedient, in the sense that Jesus was obedient, they respond willingly and promptly to the call of duty. They are not apprehensive, uncertain, or lacking in confidence, but rather, they are optimistic, cheerful, and courageous in the performance of duty.

Since Jesus is the author of eternal salvation, ward teachers are under obligation to keep his commandments, and in addition they are expected to "see that all the members do their duty." This can be accomplished only through the spirit of obedience on their part, and by their convincing the members of the necessity for their yielding obedience also.

## Group Advisers Should Develop Persistence

**A** GROUP ADVISER recently said of one of the senior members of the Aaronic Priesthood assigned to him, "There is no use working with that man any longer. I have tried and tried, but he just isn't interested in the gospel. He seems to resent my coming to visit him. I don't believe anyone will ever be able to get that man active in the Church. Why should I waste my time with him?"

Who knows but what the battle is nearly won? Who knows but what the next visit would be the turning point in the man's life. An old proverb says, "The night is darkest before the dawn." History points out that the battle is frequently more intense just before the armistice. Ah, the victories that have been won by persistence, when moments before the cause has seemed most hopeless.

No one should ever be given up as lost. There is a way to every man's heart. There isn't a senior member in the Church but who can be reached by someone's using some technique. It is easy to quit, but life's battles are not won by quitting. Perseverance is the price a group adviser must pay for success.





## Changes in Aaronic Priesthood Award Program Announced by Presiding Bishopric

**D**URING THE bishops' conference conducted in the Salt Lake Tabernacle September 30, 1955, the Presiding Bishopric announced certain changes in the requirements in the individual Aaronic Priesthood award program to become effective January 1, 1956.

Present requirements remain unchanged through December 31, 1955. All applications for the individual award for 1955 should be based on the requirements as published in the handbook for leaders of the Aaronic Priesthood under twenty-one, issued January 21, 1953. The announced changes are as follows:

### SACRAMENT MEETING

1. Attendance at sacrament meeting (requirement 2) increased from 50 percent to 75 percent.

The reason for this change is to give at least equal emphasis to attendance at sacrament meeting as to attendance at priesthood meeting. The Saints are commanded to attend sacrament meeting, and those who bear the priesthood should lead in obedience to this commandment.

### FAST OFFERINGS AND WARD TEACHING

2. Requirement number eight is changed, specifying that:

a. A deacon must gather fast offerings at least 75 percent of the months he is a deacon during the year.

b. A teacher or priest must do ward teaching, visiting in the homes of the Saints, at least 75 percent of the months he is a teacher or a priest during the year.

The reason for this change is to disabuse any thinking on the part of the Aaronic Priesthood bearer that a fifty-percent performance of this responsibility is acceptable.

### TITHING SETTLEMENT

3. One new requirement specifies that a young man must personally attend the annual tithing settlement conducted by the bishop and his counselors.

In meeting this requirement the young man is taught that it is his obligation, as it is the obligation of all members of the Church, to attend tithing settlement at the end of each year. If he has paid tithing during the year, he should take his tithing receipts with him. The bishop will examine the records to see that the young man has

been given full credit on the tithing records of the Church.

Each boy attending tithing settlement should declare to his bishop whether he has paid a full tithing or not. If he had no income whatever, he is exempt from the payment of tithing, but he is obligated, nevertheless, to attend tithing settlement and inform his bishop accordingly.

Failure to attend tithing settlement personally will automatically disqualify the boy for the award.

### ATTENDANCE SEALS

4. The 100 percent seal is retained, which seal is affixed to each individual Aaronic Priesthood award where the young man has maintained a perfect record of attendance at priesthood and sacrament meeting during the year.

In addition, two attendance seals are added to the program: (1) a 95 percent seal for a record of 95 to 100 percent attendance at priesthood and sacrament meeting, (2) a 90 percent seal for a record of 90 to 95 percent attendance at these meetings.

The two seals are added to take away at least some of the disappointment growing out of inability to attain the 100 percent goal under circumstances beyond the boy's control.

### PRIMARY GRADUATES

5. A change was announced to the effect that a boy who graduates from Primary and who is subsequently ordained a deacon before September 1 may earn the individual Aaronic Priesthood award on the basis of a pro rata record between the date of ordination and December 31.

A young man who is ordained a deacon after September 1 cannot earn the individual award for that year even though he is graduated from Primary.

Heretofore, a newly ordained deacon who graduated from Primary could earn the award between the date of his ordination and December 31 regardless of how late in the year his ordination took place.

This change is made to eliminate the possibility for a boy to earn the same award in two or three weeks which his fellow quorum members had to work months and perhaps the entire year to earn.

### AARONIC PRIESTHOOD PIN

6. The Aaronic Priesthood pin award will be discontinued as of December 31, 1955.

The discontinuation of the pin does not apply to the year 1955. Each young man who earns four individual Aaronic Priesthood awards, including one for 1955, will also receive the Aaronic Priesthood pin.

Reasons for the discontinuation of the Aaronic Priesthood pin include: (1) It was in direct competition with the YMIA *Duty to God* award which is also a four-year program and which includes the earning of the Individual Aaronic Priesthood Awards; (2) the possibility of a let-down when young men received the Aaronic Priesthood pin at the end of four years with nothing more than the individual award to mark succeeding achievements in the Aaronic Priesthood; (3) to give added and undivided attention and emphasis to the individual Aaronic Priesthood award program.

## AARONIC PRIESTHOOD AWARD RECORDS FOR 1954

Our award records for 1954 continue to climb. Belated applications are still being received. We are happy to report the greatest award records ever recorded in the history of program.

We are nearing the first of the year when award applications will be in order for awards earned during 1955. It is hoped that stake and ward leaders will work to have applications in as soon as consistent and that delays, at least past the middle of the year, will be avoided.

Our 1954 record compared with 1953 is as follows:

	1954 to Date	1953 Totals
Stake Aaronic Priesthood Awards .....	30	12
Ward Aaronic Priesthood Awards .....	629	364
Individual Aaronic Priesthood Awards .....	24,823	18,145
100% seals, attendance at priesthood and sacrament meetings .....	3,101	1,711
Aaronic Priesthood Pins .....	6,922	

# Today's Family—



LaFond T.  
Solomon

## *LaFond Solomon's Festive Food Fare*

by Allie Howe

**H**APPY HOLIDAYS are more happy-heating days in the home of LaFond T. (Mrs. J. Dewey) Solomon, for in Las Vegas, Nevada, LaFond's is a gladstone retreat for the hungry and for holiday callers. And she is always eager and ready for company, for at Christmas time, especially, she takes advantage of one of Santa's generous gifts of the past, a big home freezer, and days, even weeks ahead, she rolls her homemade holiday candies, freezes punch cubes, mixes her oven dainties for the season, and even freezes fresh nuts so that they will be available not only at Christmas time but also the year around.

Also if we were to peek into her freezer we would see special soups, stews, chili, porcupine meatballs, ham loaves, and other preparations ready for a quick warmup on the stove or pop into the oven for her own family or for guests, expected or unexpected.

For those who live where they can enjoy a white Christmas, LaFond has this suggestion: "Don't feel sorry for those celebrating Christmas in the desert." To LaFond and others such as she, there is something comparable between their desert and the first Christmas on the Palestinian sands, and they like it.

And LaFond has fun dressing up her beautiful new home for the holidays. She has a natural setting because hers is a "green house," as she calls it. The furnishings and decor are in varying shades of green throughout, except for the kitchen.

With such a setting, LaFond's fun is unlimited as she decorates for the holidays, but she especially appreciates her big mantle—a perfect spot for Christmas trimmings. And a touch of Christmas smiles from the outside of her home because she believes the passers-by should be remembered. Besides, the patio is the center for much holiday visiting, so outside decorations are a must.

"The festive trim of foods is as important as home decoration at this season," stresses LaFond. She recommends a grapefruit ice as a starter for any special dinner, but for the holiday suggests a special topping.

### *Grapefruit Ice Cocktail*

1 package gelatin  
 $\frac{3}{4}$  cup water

$\frac{2}{3}$  cup sugar  
1 No. 2 can grapefruit  
 $\frac{1}{4}$  cup lemon juice  
 $\frac{1}{2}$  small can shredded pineapple  
pinch of salt  
2 egg whites, stiffly beaten

Soak gelatin in two tablespoons water. Boil sugar in  $\frac{3}{4}$  cup water for five minutes and stir into gelatin mixture. Add grapefruit, lemon juice, pineapple, salt, and egg whites beaten until stiff. Place in freezing trays and stir about three times while freezing. Serve in frosted cocktail sherbets and top with a tiny evergreen sprig and red cherry during the holiday season.

### *Pineapple Cottage Cheese Salad*

1 package lemon gelatin  
 $\frac{1}{2}$  pound cottage cheese, small curd  
 $\frac{1}{2}$  small can of pimento

Pineapple Cottage  
Cheese Salad in holiday trim.



*Know Your L.D.S. Cooks*





1 small can crushed pineapple  
½ pint whipping cream.

Partially set gelatin, using only 1½ cups hot water.

Drain pineapple free from its juice, add cottage cheese and pimento that has been sliced into small pieces. Whip cream and fold into mixture, and then blend with partially set gelatin. Grease your fancy jello mold or ring with mayonnaise, and fill with mixture. Set until firm.

Remove from mold, set on platter garnished with holly sprigs or a platter of crisp lettuce trimmed with pieces of holly and half slices of pineapple, maraschino cherry, and a sprinkle of coconut. Serve with your favorite fruit salad dressing.

"If you are planning a buffet during the holidays or at any other time, this pineapple ring will always win compliments for you," promises LaFond. And for something a little different from the traditional steamed pudding, she recommends another "sure success" with a

#### Date Pudding

1 cup chopped nuts  
1 cup white corn syrup  
1 cup finely crumbled dry bread  
1 pound dates  
1 teaspoon baking powder  
⅓ teaspoon vanilla  
3 eggs

Mix dry ingredients thoroughly and add beaten egg yolks and corn syrup. Fold in stiffly beaten egg whites.

Cook in individual custard cups or glass loaf tin about forty minutes in a 300° F. oven. Place pudding in a pan of water as you would a custard while baking. Serve topped with whipped cream, and trim with maraschino cherry.

For those who do not have a special fondness for fruit cake, LaFond finds that her date and nut bread makes a most acceptable and enjoyable treat with her holiday punch.

#### Date and Nut Bread

½ cup butter.  
1 cup brown sugar  
½ cup lukewarm water  
1 teaspoon soda  
2 eggs  
1 teaspoon baking powder  
2 cups flour  
pinch of salt  
1 cup chopped nuts  
1 pound cut dates

Cream butter and sugar; then beat in the eggs. Dissolve soda in the lukewarm water, and add to mixture. Then add the dry ingredients, and fold in the

(Continued on following page)

# The satisfying all-family drink



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982

## LAFOND SOLOMON'S FESTIVE FOOD FARE

(Continued from preceding page)

nuts and dates. Plates in a well-greased loaf pan and bake about one hour in a 350° F. oven.

Everyone recognizes the tendency to indulge the "sweet tooth" during this festive season, and aplets are an answer for you to satisfy your family and guests but at the same time give something of nutritional value. Try them! They are good for children as well as adults.

### Aplets

- 2 tablespoons gelatin
- $\frac{1}{2}$  cup cold applesauce
- $\frac{3}{4}$  cup applesauce
- 2 cups sugar
- 1 cup chopped walnuts
- 1 tablespoon vanilla

Soak gelatin in cold applesauce for ten minutes. Combine the  $\frac{3}{4}$  cup applesauce with the sugar and boil for ten minutes. Add to this the gelatin and applesauce mixture and boil another fifteen minutes, stirring constantly. Cool slightly and add walnuts and vanilla. Pour onto greased pan and let set until firm. Cut in squares and roll in powdered sugar.

With the approach of New Year's Day, everyone naturally thinks of ham, and LaFond thinks that is fine, excepting, "For a nice change and for something not quite so rich, try this ham loaf which is made partially of beef."

### Ham Loaf

- 2 pounds lean shoulder of pork
- $1\frac{1}{2}$  pounds ham, lean
- $\frac{1}{2}$  pound ground beef
- 2 teaspoons mustard
- 2 eggs
- 1 cup cracker crumbs
- 1 cup milk
- or
- 1 cup tomato juice

Mix all ingredients together, making certain meats are well blended; shape as a meat loaf, trim top with cloves. Bake in oven at 350° F. about an hour and a half. Serve in slices topped with a tablespoon of the following sauce:

### Ham Loaf Sauce

- 3 tablespoons horseradish
- $\frac{1}{4}$  teaspoon salt
- $\frac{1}{2}$  cup whipped cream

Festive food fare, cheerful home decorations, and the pleasure of giving

are all a part of Christmas, it is true, and they should be observed and enjoyed. But for those who truly sense the importance and the spirit of this season, their giving continues throughout the year not only by the giving of gifts, but also by the giving of self and of personal service. And this is a part of the life of LaFond Solomon, for she has filled many positions in the auxiliary organizations of the Church. At present she conducts the teacher training class in her ward Sunday School, which she has done many times in the past, and gives the social science lessons in Relief Society. One of the Church experiences that she well remembers is the time she and her husband served on the MIA stake board when Elder Delbert L. Stapley, now of the Council of the Twelve, was their stake MIA superintendent.

And LaFond has a philosophy worthy of note: "We must serve and help build our communities and share what we have and try to incorporate some of our high principles into the community life about us. If our communities do not develop, we nor our children will have the opportunities or environment we should have."

From this intelligent sensitivity toward civic responsibility have come many years of devotion to the community. Particularly noteworthy has been LaFond's excellent contribution to the PTA. She is a member of the governor's educational survey committee of Nevada, a regular member of the state White House Conference committee, and has been appointed as one of the delegates from Nevada to attend the White House Conference on education to be held in Washington, D.C., in December 1955.\*

Obviously the home of LaFond Solomon is a busy one. In addition to her outside responsibilities, her entertaining, and the care of her home, she has a married son and a married daughter who come to visit, and two lively grandchildren.

It is all wonderful to LaFond! In it she finds joy and satisfaction, and each Christmas is a better one because of her contribution to the Church and society, to her family, and to her friends.

\*See THE IMPROVEMENT ERA, "LDS Leadership in Parent-Teacher Association," January 1954, p. 36.

THE IMPROVEMENT ERA





## TREE OF HOSPITALITY

by Marion Ullmark

EVERY CHRISTMAS in our front hall we have a very special Christmas tree. We call it our "tree of hospitality." We have a tree-shaped frame of chicken wire, the wide mesh kind, that we fasten to the wall just above the little hall table. Then we fill it in with green branches that we purchase very cheaply from our Christmas tree man.

Our hospitality tree is decorated entirely with small gifts, and I do mean small! We tie on its branches packages of gum, bright lollipops, candy canes, wrapped pencils, Christmas cookies, small wrapped packages of catnip, ribbon-tied bone-shaped dog biscuits, and other small gifts.

We all buy these things with any little extra sums we happen to have, and the whole family takes a hand in trimming the "tree." Then everyone—man, woman, or child, cat or dog—that comes to our door that Christmas season is invited to help himself from our hospitality tree. Of course we help our animal friends to make a good selection!

Our hospitality tree is a family project and seems to us to really symbolize the spirit of loving giving that means Christmas. It is fun too, and all of us enjoy it very much. When our front door chimes ring out, it is a race among the younger members of our family to see who gets there first and has the privilege of saying, "Merry Christmas! Please help yourself to a gift from our hospitality tree!"

DECEMBER 1955



Gooding, Idaho cook wins honors for sixth year

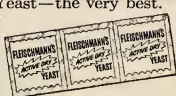
## Mother of Twins Wins 6 Cooking Awards

Twin sons John and Jim pay close attention to Mrs. Fred Braga as she shows them the prize ribbons she won for her cooking skill. Of course, these include the 6 top prizes Mrs. Braga won just this year in cooking competition at the Gooding County Fair.

Although she's the mother of four young sons and a part-time nurse as well, Mrs. Braga still finds time for her hobby, cooking contests. And like so many top cooks, she always uses Fleischmann's Active Dry Yeast. "It rises fast every time," she says. "And it keeps for months."

Now that the holiday season is here your family will appreciate yeast-raised specialties even more! And it's much more convenient to serve these specialties if you have Fleischmann's Active Dry Yeast handy. That's the dry yeast that keeps for months . . . and it's so easy to use, always rises fast. Holidays—every season—if you bake at home use Fleischmann's Active Dry Yeast—the very best.

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## Your Child's Christmas Manners

by Pauline French Stacy



**C**HRISTMAS MANNERS—Do they differ from everyday manners or company manners (if you differentiate between the two at your house)? Or do manners or the lack of them merely become more conspicuous during this season when families and friends exchange many gifts and greetings? I learned from rather an embarrassing experience that manners are manners 365 days a year; they merely work overtime during the month of December.

"Mind your manners!"

I wonder if you heard that expression as often as I did when I was a child. By the time I was six years old, I firmly resolved *never* to shake a warning finger at my child and say, "Mind your manners!" And so my own child was as underdosed with training as I was overdosed.

One holiday season an old friend came to call. My two-year-old daughter happened to be playing alone in her room and so was completely ignored. Suddenly she came into the living room and without a word pulled a chair between my friend and me, climbed upon it, and started screaming. That was the day I first gave serious thought to the problem of my child's manners.

Many of us suffer during our early years of parenthood from a mistaken belief that children are possessions. They are not! They are people, just like ourselves, though perhaps miniature editions. We, as parents, are merely entrusted with the prob-

lems and pleasures of their care and training until such time as they are ready to take their proper place in the adult world.

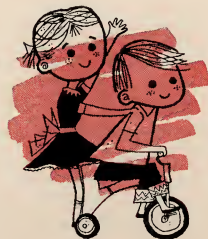
Have you observed the change that comes over the small child when he leaves the shelter of the family to take his place with a larger group of youngsters his own age? Children



—A Cobb Shinn Photo  
I'm a "people," too.

are naturally friendly. They want to conduct themselves in such a way that they will be acceptable to all. You and I have learned from our own experience that if we want to fit comfortably into any society, manners are important. Manners are just as important to our children, too, as they are to us adults! And where but in the home is the young child to learn such things?

Good manners are not a matter of "Do as I say and not as I do," for children begin forming their own personal pattern of manners the moment they are old enough to observe the behavior of those about them in the home.



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Using good manners is not merely a matter of remembering to say and do the right thing on special occasions. Rather, it is showing a proper regard for the rights and feelings of others—a daily application of the Golden Rule. If you put yourself in your child's place for just this moment, you can easily see why it is true that genuine good manners begin at home.

Fortunately, the friend who came to visit me, that day when my two-year-old embarrassed me, was an understanding person. She realized that my child simply craved a little attention and was wise enough to give her the right kind.

"My, isn't Grace a lovely little lady?" she exclaimed. "And some day she will be a nice big one, just like her mother."

Immediately Grace quieted down and tried to be a little lady, as was expected of her.

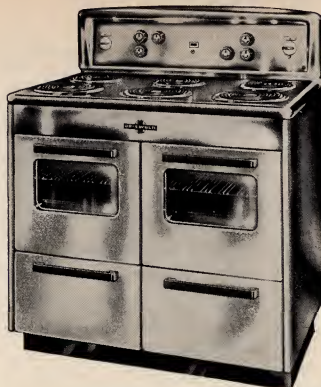
That incident impressed indelibly upon my mind the fact that children are people, too. If I am to expect a "please" and "thank you" from Grace when she asks a favor of me, then I must be equally polite when I request something of her. A firm request can be just as effective as a harsh demand. It offers a bonus, too; a parent will not merely have reared a child, he will have reared a *polite* child.

If you find yourself criticizing your child's table behavior after he is old enough to know better, try placing a mirror in front of your own plate. If you are like me, you may be amazed to discover that our children often mirror our own conduct. It is so easy for us older ones to slip to the point where we save some of our manners for use only on special occasions.

Of course home should be a comfortable place, but it will be more comfortable for all concerned if each person develops a proper concern for the rights and feelings of others. If this knowledge is part of his basic training, the child is then prepared to move on to a group in which he must stand on his own. As he grows older, you will have to instruct him as to the proper procedure to follow on occasions that do not arise in the home. My Grace is old enough now that she feels the need of getting the big book about manners off the bookshelf and reading for herself

(Concluded on following page)

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## LET'S READ THIS CHRISTMAS

(Continued from page 908)

Now this story may not only be sung and told with the tradition of the past, but may also be shown through the delightful illustrations. This is a charmer and a book that will endear itself to children.—A. H.

**THE CHIPPEWA—Rice Gatherers of the Great Lakes**

(Sonia Blecker. Wm. Morrow & Co., New York. 1955. 157 pages. \$2.00.)

**A** YEAR in the life of the Crane family—the book tells of their homes, food, games, and all aspects of their everyday life.—J. H. Z.

**THE PLANTS WE EAT**

(Millicent E. Selsam. Wm. Morrow & Co., New York. 1955. 123 pages. \$2.50.)

**T**HE STORY of the roots, stems, leaves, flowers, and fruits we eat, tells how they grow, where they come from, and how we get them. Included are simple experiments with plant life that a child can perform.—J. H. Z.

**TEXAS YANKEE** (The story of Gail Borden)

(Nina Brown Baker. Harcourt, Brace & Co., New York. 1955. 129 pages. \$2.50.)

**T**HE STRUGGLES, success, failures, and final success of Gail Borden, the inventor of condensed milk. Born of pioneer parents in New York, he had a great deal to do with the settlement of Texas.—J. H. Z.

**A VOTE FOR DICK**

(Jerold Beim. Harcourt, Brace & Co., New York. 1955. 117 pages. \$2.50.)

**D**ICK WANTED an English racing bike more than anything. His father offered it to him, provided he would receive two A's two times in a row on his report card. Dick

met the requirements by cheating. What happens when his conscience bothers him?—J. H. Z.

**FUN WITH VENTRILOQUISM**

(Alexander Van Rensselaer. Garden City Books, Garden City, New York. 1955. 61 pages. \$1.50.)

**W**OULD you like to become a ventriloquist? This book will show you how. It will be hard work but think of the fun you will have entertaining your friends. The book is well illustrated with both photographs and line drawings.—J. H. Z.

**A TINY BABY FOR YOU**

(Written by Nancy Langstaff. Photographed by Suzanne Szasz. Harcourt, Brace & Co., New York. 1955. About 40 unnumbered pages. \$2.50.)

**A** BOOK to help a small child look forward to the coming of a new baby. The book is profusely illustrated with photographs of Johnny helping his mother care for the new baby sister.—J. H. Z.

**THE SUMMER SNOWMAN**

(Gene Zion. Harper & Brothers, New York. 1955. 32 pages. \$2.00.)

**A** LITTLE snowman mysteriously disappears one winter night but reappears to help celebrate the Fourth of July. Three-color illustrations by Margaret Bloy Graham help tell the story.—J. H. Z.

**CHILDCRAFT** (Revised edition)

(Field Enterprises, Inc., Chicago 54, Illinois. 1954. 15 Volumes. \$79.50 for deluxe edition.)

**I**N 1949 a set of *Childcraft* was added to our home library. With five young children in the home, the oldest of whom is now

fifteen, we have had an excellent opportunity to evaluate the worth of these books. It is our studied opinion that they have added an untold amount of joy to us and to our children, that they have helped with family problems, and that their use has aided greatly in helping establish good reading and study habits among our youngsters. Over the years it has been a rare experience to find all of the volumes on the shelf at one time, and it would seem strange indeed to be where we could not reach for a volume of *Childcraft* from which to read a poem or a story at bedtime or to get the answer to a question that inquisitive little minds are always asking. Even with all the use they have had, the books which are handsomely bound, show little signs of wear.

The revised edition is even more valuable. It contains fifteen volumes and about 3,520 pages (220 pages more than the previous edition) with 4,478 beautifully executed illustrations by 134 artists. Some 1,477 of these pictures are reproduced in color.

*Childcraft* is really three sets in one. Volumes one to six contain collections of poetry and stories which have been carefully selected to provide interest and entertainment and at the same time introduce children to the best in juvenile literature.

Volumes seven to eleven, which are also meant for the consumption of the growing child, will introduce him to many interesting things—nature, play and other creative and educational activities, science and industry, art and music.

The contents of volumes twelve to fifteen can be seen from their titles: "You and Your Family," "Your Young Child," "Your Child Goes to School," "Your Child in Today's World." Most of this material, which has been prepared by 151 specialists and child guidance leaders, is new in this edition.

Much could be said about the care that has gone into the preparation and printing of these books. But one fact should suffice: Even though the printing is as excellent as you would expect to find anywhere, in order to get reproductions from some of the pictures in the volume on art, the publishers have had 32 pages printed in Zurich, Switzerland by a method that has not yet been perfected in this country.

After living with a set of the 1949 edition for five years, and after careful and critical examination of the new edition, I do not hesitate to say that any school or home could greatly profit from having *Childcraft* in its library.—D. L. G.

**THE BOOK OF LIFE** (1954 edition)

(John Rudin & Company, Inc., Chicago 5, Illinois. Eight volumes. Fabrikoid binding, \$52.75. Book cloth binding, \$39.75.)

**T**HIS is the same set of wonderful books on the Bible that first made its appearance in 1923 and has received high recommendation from Church leaders over the years. The names of John A. Widtsoe, Joseph F. Merrill, Levi Edgar Young, and Lucy Grant Cannon are among those who have expressed appreciation in writing for it. Although the set has been enlarged and revised several times since it was first issued, it is interesting to note that the retail price is the same today as it was when it first appeared in 1923.

The set contains in all 3,850 pages and THE IMPROVEMENT ERA

## YOUR CHILD'S CHRISTMAS MANNERS

(Concluded from preceding page)

what is expected of her on special occasions.

Courtesy, or the lack of it, seems most evident at Christmas, when so many special events are crowded into such a short time. Parties, gifts, and all the other excitement are not suddenly different just because it is Christmas.

Let us consider visiting, for example. There is really no need for children to strain adult friendships to the breaking point. It is especially important to keep toddlers under control when visiting a childless home. I shall be forever grateful to the few thoughtful hostesses I know who always have some toy on hand that will amuse toddlers. I have learned, too, to take a book, doll, or some other familiar toy to keep the young one amused.

At holiday gatherings, and even on the streets during the course of our Christmas shopping, we grown-ups stand and chat. The minutes that pass so quickly for us may seem like hours to the small child we hold by the hand. Is it too much to ask that the child also be greeted politely, that he be introduced to our friends who may be strangers to him, and that a few of our remarks at least be addressed to him?

As the years go by, each Christmas will find our children in a new stage of development that poses its own particular problems. But if proper seeds have been planted during the course of their daily lives by teaching them to conduct themselves in accordance with the Golden Rule, we need have no worry as to how our children will behave at Christmas or any other time.



is profusely illustrated with over 900 illustrations—reproductions of paintings of the old masters, photographs of biblical lands and subjects, and historical charts and maps.

Volume One, "Bible Treasures," begins with poems and stories on biblical themes for the very young child, in large type. Stories of Jesus and stories from the Old Testament along with many other items are included. Contents of the other volumes can be seen from their titles: *Bible Heroes, Pioneers; Bible Kings, Captains; Bible Prophets, Statesmen; Bible Poetry; Life of the Master; Paul, Life, Letters; Bible Educator and Index.*

There are a preface and a table of contents in each volume as well as a comprehensive index, a vocabulary of proper names, a number of keys and explanations, and a glossary of obsolete words and phrases.

*The Book of Life* is based throughout on the King James translation of the Bible. It is not meant to replace the Bible but rather to create a love and appreciation for it. Children who are not old enough to read the Bible or to understand it when it is read to them can begin to get an understanding of the holy scriptures through these books. The student will find them a splendid guide to biblical study.—D. L. G.

## Solomon Mack and His Family

(Continued from page 907)

At Montague, Massachusetts, Solomon Mack was again with his sons to be closely associated with his brother, Captain Elisha Mack. On July 14, 1784 "Elisha Mack of Montague, Hampshire Co., Mass. (Gent)" sold to his brother-in-law, Abishai Tubbs, of Marlow, N. H., one hundred acres of land in Gilsun, "together with a Saw Mill & Grist Mill and Dwelling House on the Same."<sup>53</sup> On August 11, 1784 Abishai Tubbs of Marlow, husbandman, sold for 120 pounds to Jason Mack of Gilsun, husbandman, "a Saw Mill and Grist Mill with all ye Privileges & appurtenances thereunto belonging Standing on ye Tenth Lott and fifth range in ye Town of Gilsun."<sup>53</sup> There was a milldam on the premises.

Jason Mack, eldest son of Solomon, retained these mills only two weeks. On August 25, 1784 he sold them for 105 pounds, 5 shillings to Edward Jones, a merchant of Boston.<sup>53</sup> Jason, according to an account written by his sister Lucy, was not to make his home in Gilsun.

<sup>53</sup>Cheshire Co., N. H., Deeds, Vol. 8, pp. 617-618; Vol. 9, pp. 85-86, 331-332.

(To be continued)



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## HIGH ADVENTURE

(Continued from page 901)

to depend on, three must fire at a time so there would always be three loaded guns, but no one must fire 'till told to do so. They might go through without discovery, but he didn't think so. The main thing was not to be surrounded with their guns empty. And then before more could be said, over the hill rode the Indians. There were about one hundred in the party all brandishing their bows and arrows and making great threats but keeping out of gun shot range. A chief rode out a distance toward them and asked in Spanish for a parley. Skinner walked toward him and talked with him in poor Spanish.

"Where you go?" asked the chief. "We go to Santa Fe to meet white chief. Why you stop us? We are Americans, not Mexicans. We represent the Great White Father and want to be peaceful."

"I don't want fight the Americans. Nachi good chief, like Americans. You give me paper saying I friendly to Americans."

Skinner was relieved when he heard the Indian introduce himself for he knew the friendly Apache, Nachi, by reputation.

"My young men want to fight! Gomez want to fight!"

"Is Gomez in your band?"

"Gomez that one," pointing to one of the most active of the Indians, riding back and forth, yelling, and brandishing his bow in the air.

It was soon apparent that Gomez had a stronger will than Nachi could cope with, for suddenly he put his horse to a gallop and, followed by a large band, rode toward them menacingly.

The little band of white men quickly moved up a small hill where they could command its top, leaving Skinner talking to Nachi. Holding their mules tight they faced in all directions, their guns ready.

"Only three fire at a time," commanded Joe, "and only when Skinner says so."

The Indians had them surrounded but did not come within rifle shot. They milled up close to Skinner, and Gomez taunted him.

"We going to rub you out."

Skinner told him to go ahead, but if he did Nachi would go, too. And he aimed his pistol at Nachi's head.

It was a tense moment. One hundred Apaches, armed with bows and

arrows and knives, kept a distance by their awe of six guns for a short time—no one knew how long. Finally Nachi's counsel prevailed, and Gomez withdrew his band some distance away.

Nachi, no sign of any emotion at his near approach to sudden death, addressed Skinner.

"You come camp near my village. I keep Gomez from fighting you tonight. Tomorrow you go; I keep Gomez tomorrow; after that you go fast—he not catch you."

They camped that night on a hillside within good gunshot of the village wickiup where, if there was treachery, they could fire on the houses. No one slept; all sat in the dark, their guns ready.

The next morning Nachi said to Skinner:

"I will escort you to the head spring. After that you go!"

"Sure we'll go, and thanks."

All day the cavalcade jogged northwest over the plains toward the distant mountains showing blue against the horizon, with Nachi at the head. Riding at a respectful distance were fifty of Nachi's band. Skinner told the men the strategy.

"We'll camp for the night at the spring. As soon as Nachi goes, we'll pack up and get everything ready for a march, and come dark we'll go dead north all night. Gomez will try and ambush us when the trail goes through the Guadalupe Pass. We'll go north and work through these mountains some other way."

About three o'clock in the afternoon Nachi called a halt.

"The spring just ahead. We return now. Gomez watching so go fast tomorrow." With that he turned and rode off with his men, his horses creating a great dust as they rode away.

"If Gomez didn't know where we were before, he certainly knows now," said Skinner watching the retreating Indians. "Sure enough, see there!" Even as he spoke a distant smoke ascended to heaven. "Ye'll see a lot of those in a few minutes." They rode up to the spring which nestled in a little draw. "Jed, ye watch from that high hill. Don't stand up, crawl up the hill and lie down and stay down. If ye see anything coming, just let out a yell."

Jed gulped. The hill was some distance off, and he felt it was too far

away for comfort. But he'd have to be game.

Up the hill he crawled. Soon he had a good view of the surrounding country.

"See anything?" yelled Skinner.

"I see three smokes."

"Where are they?"

"One east, one south, one southwest."

"Any north?"

"Not yet."

"Keep watching. They've probably got spies out on our trail, too. Gomez won't attack 'til he thinks he can do it without getting shot. Probably waiting for us in the pass, but wants to be sure we're going there."

"It looks like it now, but we aren't."

Jed kept a sharp lookout. The smoke reached lazily to the sky—now strong, now weak, now in puffs. Apparently the lookouts had some way of signaling the movements of the party.

Dark came, objects became indistinct. Jed came down from the hill and helped with the preparations. The fire was kept burning, but outside its light, experienced hands quickly saddled and packed the mules. Shortly all was ready.

"Put some wood on the fire," directed Skinner. "Make 'em think we're still here. Their spies will creep up close now; we want to be well on the way when they find us gone."

Wood was piled on the fire; then the men mounted and silently trotted north at a good fast pace. No words were spoken; just the sound of the creaking leather and the pounding of the hoofs on the plains broke the stillness. They had been riding about half an hour when Skinner laughed and said, "Look back."

Jed looked back. There on the high hill from which he'd watched, a great fire blazed. He could see the forms of the Indians as they passed back and forth feeding it.

"Now they know we're gone and are signaling old Gomez. But they can't follow our trail in the dark, and by morning we'll be too far away."

All night they rode until Jed wasn't sure he could hold his seat in the saddle much longer. A great weariness engulfed him. Didn't these men ever tire? In the dark he could see the six vague forms sitting, jogging along, never a word spoken, silently bearing north. Daylight found them in a narrow valley surrounded by

THE IMPROVEMENT ERA



high hills, the forerunners of the mountain range.

"Two hours for breakfast and to rest the mules. Come with me, Jed." They climbed the high ridge.

Off to the south away against the southern horizon a single smoke column floated up, while off to the southwest still farther away an answering one hung dim and faint.

"I guess we've give 'em the slip, but we don't know. Ye sleep, boy for two hours, and we'll call ye when we're ready."

At the camp Jed lay down, his head on the saddle. The men were busy tending the mules, moving about; Jed went to sleep.

"The kid's kind o' tender yet," remarked Joe.

"He'll learn though. Got good stuff in him," replied Skinner.

Skinner's party traveled by night for a week, seeing no signs of lurking or following Indians. So they began their daytime travels. Jed gradually hardened up to the rigors of the life. He learned to saddle and to pack. He learned to cook the simple fare. He learned to conceal his fire. And, important to his chance for survival, he learned never to sleep near the fire. The evening meal finished, the men waited for dark, then moved off a mile or two before making their beds. A sharp nose could follow the smell of smoke right into camp, but having found it could not trace the absent campers in the dark.

Skinner had learned, so had all the others. Any plainsman testified by his living presence that he had learned. Those who did not, or were careless, didn't live to tell about it. Jed had the best school in which to study—the school of hard experience, and the best teachers, each one a living expert in the science of how to stay alive.

One late 'afternoon as the sun edged toward the bluffs and peaks of the surrounding ranges, the caravan came into a well-traveled road. It was rough; it was dusty; but it was broad, and it had two tracks. Skinner stopped and surveyed the surrounding landmarks.

"Santy Fe is north," he said pointing, "and it ain't far. Should get there before dark."

The men laughed and shouted with anticipation.

Even the mules seemed to catch the excitement for they broke into a

(Continued on following page)

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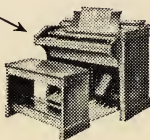
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## HIGH ADVENTURE

(Continued from preceding page)

fast trot. An hour of fast riding, and they came into view of the town.

Jed felt a wave of disappointment. There was a square—the plaza, Skinner called it—and a long, low-roofed house with a long porch. This was the governor's palace. A church was a short distance away. These, with a motley collection of mud adobe huts, composed the thriving town of Santa Fe, mecca of traders and trappers, oldest town in the territory. As Skinner pointed out, it looked it. Squalid looking, and old as it was, the place was teeming with activity. Skinner greeted half a dozen of his old acquaintances as they rode along. Long conversations could wait. The mules had to be corralled and fed.

"Well, boy, it looks like ye've arrived," Skinner said kindly. "I'll see if there's a train or scouting party going to the states. They'll be glad to have ye go along."

Camp was made, the mules in a mud-walled corral munched their hay and grain, and the party was free for such entertainment as the town could afford. Skinner's men made no bones about what they intended to do. Wild men they were, and in the manner of wild men they celebrated their arrival.

Jed took no part in the celebration but returned early to his camp. Off to one side he noticed the evening fires of a camp of nondescript men. He crossed the small creek bordering the canals to one of the fires. Shyly he stood back, not quite daring to enter the circle. A man noticed him.

"Hey there, boy, where'd you come from?"

"Come and join us. Have some stew."

A proffered bowl of steaming hot stew was handed him, and he was soon satisfying his hunger.

"What's your name?"

"Jed Colby."

"Where are you from?"

"My home is London, but I was shanghaied aboard a ship which was wrecked. I was washed ashore, and finally found Skinner and his men who brought me here. They said I could get to the states and then back home."

"My name is Standage; this man is Cox; and this one is Hess; and the cook tonight is Hart. We are part of the army of General Kearny. We start for California in the morning."

All of us are Mormons. Have you ever heard of the Mormons?"

"No, I haven't," said Jed.

"We joined the Battalion at Winter Quarters and have marched this far," Standage continued. "All of our people are moving west, and we aim to help them with our pay and some of our clothes."

"Are you going to stay in California?" asked Jed.

"No. As soon as we are discharged there, we expect to go to where our families will be established in the Rocky Mountains."

"Where's that?" Jed asked.

"Out that way," Standage responded with a vague gesture that included the whole sweep of the northern horizon.

"Why can't I go with you?" Jed asked wistfully.

"Now, boy, you're too young to go off on a trip like this. You'd better get heading for home. The states is best for you."

The men went about their evening chores methodically and soon gathered about the fire. Jed wondered why they were not over to the fandango; plenty of the soldiers were, he'd noticed. But these men were different. They seemed content to talk of home, of the day's work, of the future—and before they went to bed they gathered briefly, and one said a prayer. He asked protection for them, for their families, and wisdom to do right. Jed warmed to this reminder of his own home and of the kindly minister who used to call.

As he left their campfire and went to his own bed in Skinner's camp, a half-formed idea was in his head. Why not go with these soldiers? They seemed kind. Tomorrow he'd survey the situation, and if there was a chance— He drifted off into dreamless sleep.

Morning dawned, and with the dawning came the noises of the Battalion on the move. Jed stirred, sat up, and looked about. In the distance he could see the cooking fires of the soldiers. He looked at his sleeping companions. Sometime in the night they had come, but they were dead to the world now. Jed arose. Quietly he pulled on his boots and gathered his meager belongings. He was grateful to Skinner for what had been done for him, but there wasn't time now to thank anyone—

besides, Skinner might stop him and make him go to the "states."

Jed skirted the Battalion camp. He passed the long line of mules and oxen, each having his last bit of feed. Stealing along the line he came to the parked wagons. Some looked loaded, ready to move; others waited for the addition of tents and blankets used by the camp.

Jed found one, which though loaded, had a space between the load and the cover. He crawled in, got as comfortable as he could, and waited.

"Hitch up!" rang out the command.

Mules and oxen were hitched to the wagons.

"Forward!" The bugles blew, the drivers cracked their whips, and the wagon train of the Mormon Battalion, California bound, moved on to the road heading south.

All day the wagon jolted into chuck holes and out. All day the dust sifted up and around, enveloping men, animals, and wagons with powdery white clouds. Breathing was difficult.

Jed, under the tarpaulin cover, was in misery from heat, dust, thirst, and hunger. Finally when he felt he could endure no more, the wagons stopped. Shouting drivers unhitched the animals, and the train made camp. Jed lay anxiously for an hour; then the smell of cooking meat came to his nostrils, and he could stand it no longer. Stiffly he crawled from his hiding place and stretched his cramped muscles. Then he sought the fire of his friends of the night previous. As he entered the circle of firelight, Standage looked at him with amazement.

"Where did you come from?"

"I rode here in a wagon."

"Well, I'll be—"

"Look," said Jed earnestly, "I want to go with you to California. I can help. I can do most as much as a man, and I'll work hard."

"Aw, let's take him," said Cox. "Besides, he can't go back alone."

"Let's go see the captain," said Standage. They went to the tent of Captain Davis.

"Come in," said the captain in response to a knock on the tent pole. Standage saluted.

"Here is a stowaway who rode with us from Santa Fe. He hasn't any folk, and he wants to go with us. If he can go, I'll take care of him and glad to. How about it?"

Captain Davis considered. They  
THE IMPROVEMENT ERA



couldn't send him back alone. They might have use for him—a good strong boy. The boy looked a him, a silent appeal in his eyes. The captain was touched. He listened to Jed's story. "You can go with us," he finally said. "Standage, you see that he is given what he needs."

That night Jed snuggled into his blankets and dreamed of being shanghaied. But every time the brutal captain of the ship *Wellington* reached out for him, the form of Henry Standage foiled the effort. It was a happy dream.

(To be continued)

## ON THE BOOKRACK

(Concluded from page 890)

The full account of the Egyptian mummies, with the accompanying papyrus from which the Book of Abraham was translated, makes a fascinating story by itself and brings to light some pertinent questions for which we do not yet have the answers.

Professor Clark's book contains a few surprising flaws; for example he misspells Dr. Karl G. Maeser's name "Maesar" wherever it appears. Also, the reference to "Charles W. Penrose, Counselor in the First Presidency of the Church" in 1879, and to "James E. Talmage of the Quorum of the Twelve Apostles" in 1902—thirty-two

and nine years, respectively, before these men were called to these positions—give a false implication of authority to the matters concerned. The book has an index, which is disappointingly scant.

These, however, are minor deficiencies which, while they are not up to (yet cannot greatly detract from) the high standard of the rest of the book. Professor Clark's studies throw a flood of light on a little-known chapter of Church history. His book, therefore, is one that can be first read with interest and then studied with profit by anyone who is concerned with the growth of the Church and the development of its doctrines.—S. B. T.

## THESE TIMES

(Concluded from page 886)

rent. This may augur a new day which will render dim the prospects even of atomic energy based on uranium.

4. The development of the Salk antipolio vaccine, symbolizing growth of man; power to arrest disease.

### For the Average Family

For the average family, in the United States at least, 1955 was the year of Dav-y, Dav-y Crockett, king of the wild frontier. Less ephemeral, but likewise a Walt Disney production, was the opening of Disneyland on the Santa Ana Freeway in southern California. US readers of "These Times" under the age of thirteen, having TV available, might, in the absence of parental influence and in a free secret ballot, vote these two Disney deeds the top events of the year. In more sober strain, others would mark the hurricanes, especially Diane; the struggle for control of Montgomery Ward and Company; the victory of the Dodgers in the 1955 World Series. Others will have attended educational conferences sponsored by the President's "White House Conference" activity. Rudolph Flesch's overdrawn caricature, *Why Johnny Can't Read*, will have amused, amazed, angered (in different ways!) thousands of parents and teachers.

Out of them all, political, scientific, DECEMBER 1955

the family's daily concerns, noticed or unnoticed, will have emerged some controlling situations for the future destiny of mankind. The most important will have been little noticed. But all will have been marked, some way, by the calendar. No Ed Murrow nor Lowell Thomas, no Associated Press, NBC nor CBS news-round-up in the Roman Empire gave notice to the event in Bethlehem, which if it had been noted, would have been marked on a different calendar from the one we know. In terms of our contemporary reckoning (strange as it may seem) it occurred in the year 4 B.C. or thereabouts! In our own Church history, the 1955 calendar saw the Tabernacle Choir tour of Europe and the Bern Temple dedication. Experiences were had which will influence those affected for generations. Unrecorded may have been some matters of long-range importance, beyond the appearances now being celebrated.

In Moscow, New York, Calcutta, and Peiping the time can be known as "December 1955." This alone provides basis for more profound insight into the meaning of Christmas. Though encrusted by tradition and overlaid with festive customs, the root of the modern calendar is the coming of Christ into the world. The fruit of that event is yet to be fully realized. Another year, called 1956, continues the subtle challenge.



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## LDS SERVICEMEN ABOARD USS "PHILIPPINE SEA"

**E**IGHTEEN LDS servicemen aboard the USS Plane Carrier *Philippine Sea* now serving in Asiatic waters are holding three religious services each week—two on Sunday and a Wednesday YMMIA gospel discussion meeting.

Pictured in the accompanying photograph are front row, left to right: Robert Ormand, Nampa, Idaho; Don Adams, Wendover, Utah; Paul Husberg, Salt Lake City; Gerald Hargraves, Pocatello, Idaho; Jerry Barlow, Pocatello; Carlyle Peterson, Moab, Utah. Back row: E. S. O Bray, Logan, Utah; Varrell Burton, Burton, Idaho; Robert Falkner, Portland, Oregon; Group Leader Stevens M. Alvord, Glendale, California; Ray Richens, Price, Utah; O. Gieger, San Francisco, California.

Gentlemen:

**I** SURELY HOPE this letter reaches you in time so I will get the October issue, as well as the later ones. I did all I could, by returning this via air mail, to let you know I wanted it another year. We are halfway around the world.

I was thrilled to read in the September issue the poetry written by two of my grade school teachers, namely, Zelda Davis Howard and Zara Sabin, and also a life-long friend—Gladys Hesser Burnham. All three of these women are from my home town, Bountiful, Utah.

Hoping to receive the next issue soon, I remain,  
/s/ Mrs. Bert Gardner

Carlsbad, New Mexico

Dear Elder Curtis,

**T**HE ARTICLE on "Spiritualized Scouting," which you wrote for THE IMPROVEMENT ERA, is one of the finest—if not the very best I have ever read. I have read it many times and would certainly appreciate having some copies for the Scouts in my Sunday School class, "The Restored Church," and copies also to mail to my nephews and grandsons in the US military service. I also have a son in Washington state, who I am sure could use copies for his adult Aaronic Priesthood class. It is too bad that everyone does not take the ERA, but this article could be folded and carried in a billfold.

Sincerely,  
/s/ Eliza M. Wakefield

## LDS YOUTHS RECEIVE SCHOLARSHIP AWARDS



**P**EERY CALVIN KENDELL, Beverly Arlene Kendell, Dorothy Jo Ann Beck, and Larry Richard Keeler, all members of the Long Beach (California) Fourth Ward, and full tithesayers, observers of the Word of Wisdom, faithful attenders at Church meetings, and good citizens in every way, are students at Brigham Young University after being given scholarships by their fellow ward member, Jerry S. Jacobs.



## GIRLS OF CHARLESTON BRANCH ARE FETED

**T**HE CHARLESTON (West Virginia) Branch of the East Central States Mission recently honored the girls of their branch at appropriate services, and each of the sixteen girls was given a copy of the book *Heart of a Rose*.

Pictured are, left to right, first row: Phyllis Withrow, Janet Withrow, Sharon Haynes, Carole Ice, and Patricia Ice (who all are converts and received their individual awards for Church activity). Second row: Betty June Young (leader), Jean Whitman, Mary Lee Hypes, Sharon Cavender Miller, Elaine Morgan, Drama Withrow, and Lou Ellen McFarland. Third row: Jean Karnes, Ruth Lanham, and Branch President David Atkinson. Judy Kidd, Carolyn Yates, and Arbutus Lawson are not pictured.



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We like to feel that the family of today knows how to keep Christmas as well as ever . . . that through the myriad electric lights on the 1955 Christmas tree, the Star of Bethlehem will still burn brightly . . . and above the carols and the laughter of the children, we will still hear the timeless message of "Peace on Earth, Good Will to Men."



Dudley M. Leavitt heads the Beneficial Life agency in Southern Utah, with eight agents serving St. George (agency headquarters), Hurricane, Kanab, Monroe, Cedar City and Richfield.



John I. Walker heads the Beneficial Life agency from his headquarters in Long Beach. Mr. Walker with his agents serves the city of Long Beach and Orange County, California.

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